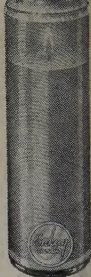
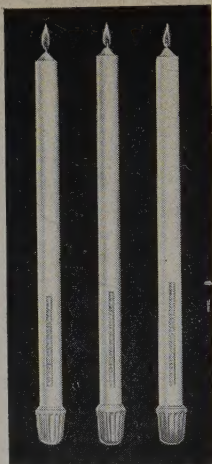
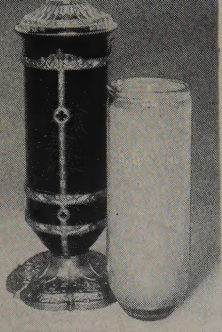


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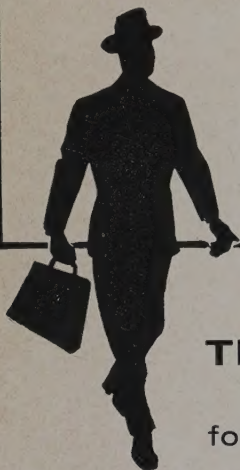
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Cover At first we were struck by the clarity and human interest of this photo. But as we looked more closely, it took on the appearance of one of those puzzle pictures: "How many mistakes can you find?" For one thing, have you ever tried pouring the water with your left hand? And then how is the godfather making contact with the baby? (See Fr. Schmitz's response on sponsors in this present issue.)

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February, 1961 / Volume 17, Number 2

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Notes & Jottings

THE 19th General Council of the United Church of Canada came to an end after nine days of deliberation during which they

1. Expressed a desire for a meeting with the leaders of Red China;

2. Urged the Canadian Government to provide information on birth control to countries requesting it;

3. Dodged any statement of specific views on divorce.

According to their 1959-60 financial reports, here are the net assets of eight typical international unions:

The Operating Engineers and Ladies Garment Workers, each over \$19 million;

the Hod Carriers, over \$21 million;

the Machinists, over \$22 million;

the Steelworkers, over \$26 million;

the Auto Workers, over \$30 million;

the Teamsters, over \$38 million;

and the Mineworkers, over \$110 million.

Judging from our observation and correspondence, many American priests were rather disappointed with the recent changes in the Breviary and Missal. There had apparently been too great a "build up" by means of rumors as to content and date of pub-

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lication, so effectively "leaked" as to make them seem calculated, if not official. "Parturiebant montes et natus est mus," is their feeling.

Typical is the opinion of Fr. Murray Clayton, expressed in the *North-Central Louisiana Register* (Alexandria), of which he is the editor:

"A welcomed, praiseworthy step, but one that did not go far enough. . . Earlier press releases from unnamed sources in Vatican City had raised high hopes. Only a month ago one such report predicted that the Divine Office . . . would be shortened to two-thirds of its present length. . . More recently there have been speculations that some limited use of

English or the vernacular might be incorporated in the less essential parts of the Mass. The plain and simple truth is that none of these hoped-for changes materialized. And for many of us this is a disappointment.

"At the beginning of last month [August] a statement from Rome expressly declared that the Divine Office was being shortened to help parish priests meet modern demands. In actuality, however, the new changes drop only six lessons, or readings, from the entire Office. This shortens the daily Office by about eight minutes, a far cry from the one-third curtailment predicted earlier."

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weekly, comes the following (12-12-60), word for word.

Last week, the International Cooperation Administration announced a new "Buy American" policy; about \$400 million worth of goods formerly purchased abroad each year will be bought in the U. S. instead. Actually, the ICA expects to increase domestic procurement by only about \$200 million, since beneficiaries of U. S. aid will use their own resources for the other half. Spokesmen for the agency say the shift will cost an additional \$100 million a year owing to higher prices in the U. S.

Such statements tend to bear out the contention that the U. S. has priced itself out of world markets. Wilhelm Roepke, one of Europe's leading economists and a mentor of the West German Economics Minister, said recently that this, indeed, is the root of the American balance of payments deficits. "The U.S.," he declared, "has become a high-cost nation, has suffered an impairment of its competitive ability, has failed to harmonize its domestic spending with its foreign payments, or whatever other description will serve to state that the *Affluent Society* has managed to live beyond its means . . ."

He went on to say that the cure "can be found only in toning down the cost and price rise in the U. S. . . . In that direction, the present administration has not done enough . . . The U. S. and the whole free world now must hope that the President-elect will see the light. Government spending must be curbed, rather than increased."

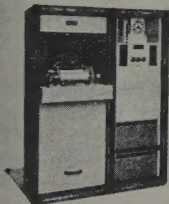
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cies, temporary assistance by European nations, and especially by Bonn, can smooth the path, Dr. Roepke adds.

Odds & Ends

WHEN he was president of Notre Dame, the late Cardinal O'Hara used to tell his faculty: "You get your reward out of your clever students; you earn your salary on your medium students; and you save your souls on your stupid students."

* * *

The October *Catholic Digest* carried an article: "He has to learn Latin," which described a number of schools and courses specifically aimed at helping the late vocation to learn Latin quickly. Free reprints may be had from

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* * *

In a recent issue of the London *Tablet*, Douglas Woodruff retails an interesting anecdote concerning Pere Teilhard, the learned Jesuit now under debate so furiously.

It seems that somewhere in Europe there was "a young man with a vocation who was expelled from his seminary for reading books on the Index, turned down by the Trappists because of the expulsion, and subsequently, in despair, became a shepherd.

"As he herded his flock of goats over the mountains he read, prayed and meditated, but could never regain his peace of mind until one day, quite by chance, he fell upon a book of Pere Teilhard's

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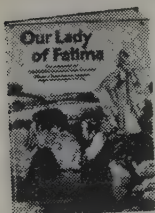
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which suddenly restored to him the conviction that the universe was still both beautiful and good; so, in his gratitude, he wrote a letter to the Jesuit to thank him for this great gift."

As Mr. Woodruff says, "This little story illustrates the reason why the most surprising people, many of them not believers at all, have found Pere Teilhard's works both a stimulus and a consolation."

Of course, the discussion should and will go on. The matter of Pere Teilhard involves great issues in several fields. One must also protect Pere Teilhard from his "friends."

* * *

In a letter from Fr. Charles Connors, C.S.S.p., of 1615 Manchester Lane, Washington 11, D. C.:

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Herbert Matthews

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position in the government or army in the sense of being able to control governmental or defense policies . . . Premier Castro is not only not Communist but decidedly anti-Communist, even though he does not consider it advisable in the present circumstances to attack or destroy the Reds — as he is in a position to do anytime he wants." Thus spake Herbert Matthews, the sage of the *New York Times*, July 16, 1959.

We think of this increasingly today as Cuba boils over. Former ambassador Gardner (1953-1957) reports that it was Herbert Matthews who, more than any other U.S. writer, sold the State Department on the idea that Castro was

We wonder how the State Department could have heeded Matthews or have been so deeply impressed by his sagacity!

Even we ourselves, just ordained then, remember what a mess Matthews made of the Spanish "Civil War." He was rabidly anti-Franco and, as we recall, could see nothing wrong at all with his chosen side, the puppets of the Communists. No wonder he was commended then by *The Volunteer for Liberty*, organ of the Abraham Lincoln Brigade, a pro-Commie sheet. No wonder, also, that one of his alleged news dispatches from the "Loyalist" side (another euphemism) was eagerly reprinted by the Communist *Daily Worker*.

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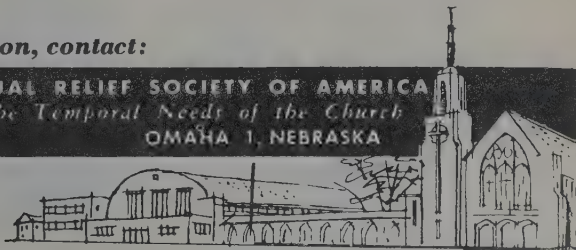
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THOSE among us who are inclined to stress "togetherness" even at the risk of truth when it comes to the matter of Red infiltration among the Protestant clergy, especially as brought up for review in the case of the recent Air Force Manual, would be well advised to recall Dr. Reinhold Niebuhr's comment on Bishop Oxnham's sweeping denial of Communist influence in the churches. Writing in the *Christian Century* of August 19, 1953, Dr. Niebuhr said that

"Such a statement causes difficulties because there are in fact Communist sympathizers and fellow travelers in the Church. I

wonder whether Bishop Oxnham ought not to have admitted this more freely . . ."

Further: "It must be affirmed that there have never been many explicit Stalinists in the churches. . . . Nevertheless, there are a few and we ought to admit it."

And still further: "The pathetic clerical Stalinism could not have developed except against the background of a considerable Marxist dogmatism in the 'liberal' wing of Protestant churches."

Dr. Niebuhr should know!

From the Clipping File

THE cult of Rose Ferron, alleged mystic who died in Woonsocket, R. I. in 1936, has died under the inquiries preliminary even to a formal investigation. According to the *Providence Visitor*, her

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followers were evidently victims of self-deception.

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The operator of a funeral home in Detroit had his license lifted for ten days because, although he was a Lutheran and a Mason, he advertized himself as a member of Christ the King parish, thereby being guilty of "false and misleading advertizing."

* * *

A Lutheran pastor in Sweden was fined for refusing to marry a couple because the man was divorced. The pastor said that he refused because he considers the bond of marriage indissoluble. However, he also has the status of a civil servant, so the bridegroom appealed to the Parliamentary Commissioner, who judged the pastor guilty of neglecting his duty and sent the matter to court, which ruled against the pastor.

* * *

Religious conferences for nuns are now being recorded by Fr. Ronald F. Gray, O. Carm., at 55 Demarest Avenue, Englewood, N. J. These are 12-inch, long playing records which will be shipped out to subscribing convents every month. Each record will contain two instructions given by two different priests from the Vatican and all the English-speaking countries of the world.

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'Epilepsy and the Law'

WRITING under that title in *Harper's* for September, Dr. Howard D. Fabling tells us that epileptics are still forbidden to marry in ten states: Delaware, Michigan, Minnesota, Missouri, Nebraska, North Carolina (uncontrolled epileptics only), North Dakota, Utah, Virginia, and West Virginia.

They are liable to sterilization in 18 states: *Arizona, Delaware, Georgia, Idaho, Indiana, Kansas, Michigan, Mississippi, Montana, New Hampshire, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, Utah, Virginia, West Virginia.* (Italics indicate institutionalized epileptics only.)

The reasoning behind these laws is genetic. The marriage laws seem to be pretty much of a dead letter, but according to the tone of Dr. Fabling's article, the sterilization laws are sometimes enforced on people in institutions. The rest, he says, "can move to another state to escape the legally wielded knife."

Remember?

FOLLOWING a conference with representatives of religious organizations, President Roosevelt has instructed Army and Navy to make no comments on any civilian organization of its policies without his specific consent, it was disclosed today (December 6, 1935) by the National Conference of Jews and Christians. The conference was immediately concerned with a memorandum prepared by the Naval Intelligence Section embodying criticism of the Federal Council of Churches and other civilian organizations, today's announcement said. A statement in the memorandum to the effect that the organizations mentioned were giving 'aid and comfort to the Communist movement and party' was quoted as exemplifying the criticism to which the civilian organizations objected . . . The announcement did not identify the memorandum specifically, however, nor list the organizations other than the Federal Council of Churches, to which the document had referred." — *The New York Times*, December 7, 1935, page 1.

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The PRIEST

FEBRUARY, 1961 / VOL. 17, NO. 2

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Editorial Comment

A Conservative Bloc?

IN 1945, the Conservative Party in Britain was down and out. From 1945 to 1951, Britain lived under a socialistic domination which shocked those Americans familiar with it: the nationalization of steel, coal, the means of transportation; consumer rationing; a regimentation of labor which left the Minister of Labor powers to direct workers to the employment judged best for the "national interest." When things inevitably worsened, the socialists threatened more socialism as the remedy.

In 1959, the Conservative Party won its third victory in a row, something unprecedented within the last hundred years. "We Conservatives," proclaimed Macmillan in a forthright manner, "believe in the state taking a diminishing and not a rising share of what people earn." The people seem to have liked what they heard.

Now it is manifestly difficult and dangerous to relate British politics to American affairs. Yet we are reminded of what one of America's shrewdest businessmen said a few years ago. Gerald Loeb, a partner in a nationwide broker house, recalled that years before a very clever investor had told him that "time began at Greenwich and moved westward and so did everything else, ideas included." For his own part, he added, "The social conditions affecting investment and living conditions in England today are undoubtedly the most accurate foretaste one could get of the conditions we will have to cope with in a very few years."

We thought of this again after the latest elections in the United States. When the Democrats swept Congress two years ago it was widely assumed that the liberal car of juggernaut was starting to roll again. But

that was not to be. Conservative Southern Democrats, so obnoxious to the liberal, united with the Northern Republicans and Eisenhower exerted his popular and powerful leadership over both houses.

The victory of President Kennedy, in 1960, likewise seems to indicate the presence of a fairly strong and representative conservative element. It was an almost 50-50 thing (of course complicated by the religious issue) which barely gave Kennedy his hard earned reward and, incidentally, reduced the number of Democrats on Capitol Hill. What does it indicate about the mood of the people?

The Wall Street Journal interprets that mood as basically conservative, and considers the election "one more of a number of defeats for far-reaching political experimentation." The people were offered, in its phraseology, a "dressed-up New Deal," which they refused to buy "in either their Presidential or Congressional voting." In its opinion, the voter has been shying away more and more from "political extremism and particularly from New Deal extremism" — something it would behoove the politician to note with care.

Moan and Groan

Now all of this may be wishful thinking, but it is also worthy of note that President

Kennedy was by no means the darling of the liberals, at that. Mr. Truman thought him much too immature. The professorial liberals, like Galbraith and Schlesinger, the old Grande Dame of the dear dead Thirties — Mrs. Roosevelt, Chester Bowles (and possibly Adlai Stevenson) much preferred Adlai Stevenson. The *New York Post* wrote with distressing frankness, "we cannot insist on perfection. We are for Kennedy." What is significant in practice is that, in spite of all this, the Democrats kept their ranks intact and turned out for their man whereas, according to the *Journal*, it has too often been the reaction of the disgruntled Conservatives to sit home and moan.

In the view of some political observers (Republicans embittered at defeat, among them), the Republicans lost largely because they failed to formulate the conservative issues clearly and to rally conservative forces. Henry Hazlitt, writing in *Newsweek*, warns that the Republicans in office and particularly those in Congress must hammer out some "positive policy . . . what is now called conservative — that is, it must be a policy of limited government and sound money, or the name Republican will become meaningless." He adds wryly, "We do not need two parties to enforce inflation and the welfare state."

The *Journal* thinks that the

A CONSERVATIVE BLOC?

lesson is this: "The campaign of 1964 — and even that of 1968 — begins with giving shape and meaning to the whole Republican party in the years between." Its problem is that "it has failed to develop what could pass for an intellectual body of doctrine." Ask a man what the Democratic party stands for and he can give you some kind of answer, a "mish-mash" of big spending, big government, social welfare, or whatever. "Ask him about the Republican party, and what will he reply?" It must, then, be the objective of any resurgent Republicanism to send down tap roots of conservative growth. Interestingly enough, its hopes may be in youth.

John Chamberlain and others have remarked on the current phenomenon that the new "radicalism" on the campus is a revival of the old "conservatism." Not too many years ago, it was the college-age group swayed by some facile professor, pinko or worse, which was vociferously "liberal" in a fuzzy sense of the term.

Today the *Young Americans for Freedom* has chapters in 100 colleges and a membership exceeding 20,000. The YAF was started quite recently; is definitely conservative; is student controlled.

Much of this free air on the campus has been pumped in by the Intercollegiate Society of

Individualists, which has grown from a mailing list of 400 active students in 1953 to one of 12,000, including professors and college library employees, with headquarters in Philadelphia and a branch office in Indianapolis. It edits a news sheet called *The Individualist* which, says Chamberlain, "puts some remarkably high-grade material into the hands of the students," including articles by men of the calibre of Richard Weaver, Wilhelm Roepke, and Gerhart Niemeyer of Notre Dame.

At Yale, the Calliopean Society, a once dying or half-dead conservative club, without influence or repute, has been rejuvenated. It now has to limit its membership out of sheer necessity. The Whig-Clio club at Princeton flourishes, but as more and more right-wing. Students from a number of colleges have come together at Jackson, Mississippi, to publish *The Campus Conservative* and at the University of Pennsylvania the New Conservative Society has been formed, open to undergraduates, students of the law school, and the Wharton School of Finance.

The "Sharon Statement"

Typical of their thought, we surmise, is the statement issued by students early this autumn and quoted by John Chamberlain in *The Wall Street Journal*. When the National Defense Ed-

ucation Act was attacked by various professorial groups for demanding a loyalty oath, students led by *Young Americans for Freedom* met at a conference at Sharon, Connecticut to declare: "We, as young conservatives, believe: That foremost among the transcendent values is the individual's use of his God-given free will, whence derives his right to be free from the restrictions of arbitrary force; that liberty is indivisible, and that political freedom cannot long exist without economic freedom; that the purposes of government are to protect these freedoms through the preservation of internal order, the provision of national defense, and the administration of justice; that when government ventures beyond these rightful functions, it accumulates power which tends to diminish order and liberty."

These groups are, obviously, poles apart from the rowdy meddlesome gang that descended on the White House in the Roosevelt era, fed on the *New Masses*, *The Daily Worker*, Harold Laski, and the like. Their publications echo, rather, Locke and Jefferson and Burke. They are grounded in traditions that reach back to a *philosophia perennis*.

At the University of Wisconsin in Madison, a stronghold of the old LaFollette days, a conservative student publication called *Insight and Outlook*, in upstart undergraduate fashion,

refers to its professors, left of center, as a "smug collection of Liberals," and so it goes . . .

Students being but students, this trend may be transitory, but it remains interesting and at least pertinent.

Much more pertinent is the rise to popular esteem of one man, Senator Barry Goldwater, and the widespread sale of his book, *The Conscience of a Conservative*. Its circulation in November had passed 400,000 in paperbacks plus 100,000 hard-cover copies. As we write this it has been on the New York *Times* best seller list for 27 weeks, a list compiled from the statistics of leading book stores in 38 cities. Undoubtedly the recent Republican convention and the campaign have aided its dissemination, but as Chamberlain puts it: "The Goldwater phenomenon is also part of something that began well before the convention and will persist long after election day."

Harper's ad rem

In a splendidly balanced article in the November issue of *Harper's*, William S. White essays an appreciation of the Senator whom he called there "The only national politician who has already won a personal and unique victory for November and beyond, no matter what party takes the White House or Congress." Disagreeing "with most of his views," Mr. White still owns to "a bias toward any

politician so full of principle."

The remark is significant in that it indicates Goldwater's specialty — a set of honest principles, right or wrong, that guide a man's conduct. This Henry Hazlitt of *Newsweek* noted in Mr. Kennedy's campaign as contributing considerably to his victory.

In Goldwater, continues Mr. White, we have "an absolutely honest politician. And this is precisely what has made him an authentic and growing national figure."

In the August issue of *THE PRIEST* in a review of *The Conscience of a Conservative*, we tended to disagree with Senator Goldwater, particularly on two points. We quoted him as saying that "America is fundamentally a conservative nation. The preponderant judgment of the American people, especially of the young people, is that the radical, or Liberal, approach has not worked and is not working. They yearn for a return to Conservative principles."

This we found hard to believe at the time. It seemed to us, then, that precisely what had been lacking was any real allegiance to conservative principles. Goldwater also asked the question, "Why have the American people been unable to translate their views into appropriate action?" We felt, on the contrary, that they had translated their views into political action by electing a

Democratic majority in the Senate and House and by yielding to the overwhelming popularity of President Eisenhower.

Secondly, we found the book deficient particularly in respect to its political philosophy of the extreme right. The Senator takes a negative view of the role of the government rather than a positive one. While Goldwater's work was a comprehensive and devastating critique of the liberalism which makes the State supreme and the individual minimal, it left little enough scope for the legitimate role of securing the common good.

Both of our observations have come to need further elaboration, by February, 1961. In view of the recent presidential election and of the evidence set down herein, we are inclined to think that Senator Goldwater has made a shrewd calculation of the conservative strength of the American electorate, particularly with regard to the future. As for his "extreme rightism," one can reasonably expect it to be moderated. As White has remarked "He is no intellectual isolationist."

In any case, even at present, one can appreciate White's sentiments: "I hope Goldwater gets a hearing; I think he is entitled to it — and that, even more, the country is entitled to it," or as the inimitable *New York Post* puts it, "we cannot insist on perfection." —G.J.G.

Those Puerto Rican Bishops:

PATRICK O'BRIEN, C.M., S.T.D.

Were they justified?

NOW that the tumult and the shouting have died down since Election Day, one may look upon the points of view and the doings of those last few weeks. Especially the doings of those bishops in Puerto Rico.

We can say now, and we always have said, that there do exist objectively sinful things for which one is not morally free to vote. The whole purpose of individual moral responsibility as a doctrine is on that basis. We Catholics are not children who need constant parental supervision, and we are not sheep who need constant tending. But this does not mean that we live in a child's world of gingerbread houses and wolves who won't eat Red Riding Hood; it doesn't prove that wolves who will gobble up sheep that wander away from their shepherds are imaginary.

That there are degrees of evil one observes. The things that Puerto Rico has been practising are not the same as the open advocacy of adultery nor the exposing of unwanted female babies. But the evil is there, and the difference is only one of degree.

Father O'Brien is on the Faculty of Theology at De Paul University, Chicago.

The fact that the people of Puerto Rico in such great numbers voted for something objectively evil does not prove that the people of Puerto Rico are right and that the moral law has ceased to exist. We have been saying for a long time in Apologetics that even if all the world decided to do an evil thing, this agreement of human opinion would not change the moral law. What this unanimity does show is that Puerto Rico is on the way down the road to the religious poor-house.

Whose fault that may be is another bone to contend over. The fact of the matter is that the people of Puerto Rico are not the font of morality. In truth, the political leaders seem to be using the expressed will of the people of Puerto Rico as the font of immorality. The mandate of the people of Puerto Rico seems to be a command to sin.

It is entirely possible for the people of Puerto Rico to err this way because human nature is not infallible in matters of faith and morals. In truth, human nature is more inclined to evil than to good, left to itself. This is a generally admitted consequence of the sin of our first parents.

Two Forces At Work

That the people of Puerto Rico expressed their preference for something at variance with the moral law is the result of two forces being at work. The Catholic bishops represent one force. Economic forces and the huge concerted program on foot in Puerto Rico for the last several years to test the efficacy of Enovid as a birth control pill is one other.

Anyone who thinks that the rather abstract ideas of goodness, represented by the stand of the Catholic bishops, are going to be victorious over sense-goods attractively displayed is going to come face to face with a reality as hard-cased as the Puerto Rican outcome. It is entirely possible and — frankly — more probable that an attractive sense-good presented to people like those in Puerto Rico will triumph over a remote and abstract one.

In endeavoring to balance the situation, the pastoral letter of the Catholic bishops of Puerto Rico did not tamper with anybody's right to vote in itself, nor did the bishops seek to abridge the right to vote. They sought to prevent the misuse, not the use, of a democratic right.

The Catholic bishops entered the scene as anybody else has a right to do in an orderly manner — labor leader, Ma-

sonic official, or religious bishop. It was not the bishops who constituted common-law marriages as an evil. It was not the bishops who constituted birth control by artificial means as an evil. It was not the bishops who constituted neglect of religious instruction as an evil.

If the Catholic bishops had been inventing evils where there were none, they might have been tampering with the right to vote by defrauding the voter. If the Catholic bishops had threatened punishment for non-existent wrongdoing, their efforts might be construed as an effort to abridge the right to vote.

But it was not the Catholic bishops who constituted these things evil. It was God. It was not the Catholic bishops who indicated the first and last punishment. It was God.

Praiseworthy Shepherds

If the Catholic bishops had not spoken out as they did, they would have been cowardly hirelings. Good shepherds do not let their sheep go astray because they fear to call the sheep back from an evil they are afraid to denounce. The bishops would have been blameworthy watchmen indeed if they had seen these things coming, and had not sounded the warning.

This is not the first time in

history that someone has had to be plucky enough to call out an unpopular warning against a course of action that is popular, but morally wrong. In Mark 6:18 the cry of John the Baptist, "It is not lawful . . ." has its necessary refrain every time evil again shows its head.

There was a certain bishop, John Fisher by name, who was the John Baptist of some centuries later, who enjoyed the help of the Jesuits in crying out against the evils of his time.

Only a few years ago, the Pope levelled a charge of excommunication against Italian citizens who voted for the Communist party.

The bishops of Puerto Rico seem to stand in a goodly tradition.

Twenty-five years from now, the people of Puerto Rico may well wish that they had heeded the warning of their shepherds in 1960. The path of Puerto Rico is clearly downhill from now on. She is following India.

In a news report the other day from New Delhi, we find that Maharashtra is the fourth state in India to undertake a program of sterilizing males. Madras, Mysore and Keral already have it. The reason: birth control results have been disappointing, even with Enovid whose effectiveness Puerto Rico helped to prove.



Teenagers Need Moral Training

Youth presently is handicapped inasmuch as the major direction of their lives is in the hands of sociologists and psychologists, neither of whom have in their scientific equipment what Dr. Alexis Carrel says are the two essential conditions for developing character: isolation and discipline. Both of these come under the domain of religion and morality. As long as youth travels in herds with their eyes fixed on a one octave banjo player, they are incapable of reconstructing themselves. As Dr. Carrel puts it: "a mode of life which imposes on everyone a constant effort, a psychological and moral discipline, is necessary. An ascetic and mystical minority would rapidly acquire an irresistible power over the self-indulgent and spineless majority." Then he goes on to say that without this moral self-denial, the intelligence itself becomes anemic. The problem then is not what to do with teenagers, it is who will train them in the Ten Commandments and morality before they are sixteen and seventeen. — Bishop Fulton J. Sheen.

Vocation Program Spreads

Spectacular results

MARTIN STEVENS

JUST a year ago, in February 1960, the first report of the new adult education program for vocations appeared in *THE PRIEST*. At that time, the so-called "saturation" program was being pioneered in the Archdiocese of New York, and was about midway in its September-through-June operation. Hopes were high in New York, and other dioceses were watching — many with interest, some a bit skeptically.

"Fine idea," most agreed, "but will it work?"

The official answer came out of Cardinal Spellman's office in August. In a report to his priests, he wrote:

"The freshman class this September (at the minor seminary) will number 145. This is an increase of 52 students over last year, and the largest class in 8 years."

There was quiet jubilation among the Paulist Fathers who had worked with Monsignor Thomas A. Donnellan, Chancellor of the Archdiocese of New York and Director of Vocations, to create and launch the program. The jubilation might have been a good deal noisier except that the Paulists realized, though the program had helped substantially, it could not take full credit for producing this 36% increase in vocations.

Monsignor Donnellan himself put the picture further into focus at a clergy conference held last fall in the Diocese of Norwich.

In 1957, the year before he took over as Director of Vocations, he told the assembled priests, 85 boys were admitted to first year in the minor seminary. In 1958 when he became Director, he gathered 50 live-wire priests into a lecture group and asked that they speak on vocations in the elementary schools of the archdiocese. Their energy was matched only by their fervor as they sought vocations throughout the city, the suburbs, and the upstate counties spread over the archdiocese's 4,717 square miles. That year, there were four less students for first year than the year before. Undaunted, the good Monsignor sent his zealous lecture group out again in 1959. Result: two less students than in 1958.

Then the picture changed radically. In 1960, the end of the first year of the adult education program for vocations in New York, there were 104 more applicants than in 1959.

These figures can be deceptive. Obviously no one cause is responsible. The continuing work of the young priests on the Vocational Council, the Vo-

cation Days held at the minor seminary, the visiting program at the major seminary, all contributed. But the Paulist Fathers believe that the interest and prayers of the clergy and laity, stimulated by the adult education program, contributed no little to the improved vocation picture in New York.

A Vast Response

At any rate, after the article in *THE PRIEST*, long distance phone calls, telegrams and letters from over 1,000 priests in almost every diocese in the country requesting information and samples, plus formal letters of inquiry from 51 Chanceries, flooded the Paulist Press at 180 Varick Street, New York City. During the first few hectic days, a rattled switchboard operator called a bishop "Your Majesty," and a busy typist, perhaps impelled by wishful thinking, turned out a spate of letters extolling the "New York vacation program."

Because of the intense and widespread interest, Father Alvin A. Illig, C.S.P., Executive Manager of the Paulist Press, founder of National Catholic Reading Distributors, and the priest who cooperated most closely with Monsignor Donnellan in creating the program, spent a month visiting 31 dioceses at the invitation of their bishops. He travelled across the country, through the south to California, through the north

back to New York, addressing clergy conferences, showing how the national vocation crisis applied to each specific area, and explaining the new vocation program.

This past September, 14 archdioceses and dioceses embarked upon this unique program, as did the three branches of the Armed Forces. Those now participating are:

Louisville, Kentucky—Archbishop John A. Floersch; San Antonio, Texas — Archbishop Robert E. Lucey; Amarillo, Texas — Bishop John L. Morkovsky; Austin, Texas — Bishop Louis J. Reicher; Charleston, South Carolina — Bishop Paul J. Hallinan; Corpus Christi, Texas — Bishop Mariano S. Garriga; Dallas-Fort Worth, Texas — Bishop Thomas K. Gorman; Galveston-Houston, Texas — Bishop Wendelin J. Nold; Great Falls, Montana — Bishop William J. Condon; Lafayette, Louisiana — Bishop Maurice Schexnayder; Norwich, Connecticut — Bishop Vincent J. Hines; Raleigh, North Carolina — Bishop Vincent S. Waters; Saskatoon, Sask., Canada — Bishop Francis J. Klein; Savannah, Georgia — Bishop Thomas J. McDonough; U. S. Air Force — Major General Terence P. Finnegan, Chc. U.S.A.F.; U. S. Army — Brig. General William J. Moran, Chc. U. S. A.; U. S. Navy — Rear Admiral George A. Rosso, U. S. N.

VOCATION PROGRAM SPREADS

Three Million Booklets

By this coming June, more than 3,000,000 booklets will have been put into the hands of parents — for in their hands rests the power to encourage or discourage the vocations which are so necessary for our growing population and multiplying needs, for the parishes and schools and hospitals in every diocese, and for the future of the Church in America.

The program itself consists of a series of ten full-color, fully illustrated booklets which cover every aspect of the vocation problem. These booklets cost participating parishes only 6c each. They are distributed to all adult parishioners attending Mass on one Sunday of every month, September through June. Parents are urged to take them home, read them thoughtfully, and discuss them with their families.

The problem of preparation and production of 3,000,000 full-color booklets is tremendous—involving as it does the full-time efforts of artists, designers, lay-out people, writers, editors, production men, compositors and engravers and printers, inventory, storage and shipping crew. The paper alone for 3,000,000 booklets comes to 100,000 pounds, or 50 tons — which fills two and a half freight cars, or loads up five full trailer trucks. The ink needed comes to 1,200 pounds.

The magnitude of the job

may be gauged when it is realized that this year's program is not the New York program being repeated 14 times for 14 archdioceses and dioceses. If it were, the problem would be the comparatively simple one of quantity — of putting the plates back on press and running off 3,000,000 copies.

Instead this year's program consists, to all practical purposes, of 14 individual programs, because each set of booklets is "custom tailored" to fit the local scene and statistics of the diocese in which it is used.

It would not do, for example, to illustrate the skyline of New York in booklets destined for Charleston, South Carolina, or Amarillo, Texas.

The Needs Vary

Nor would it do simply to quote national statistics to prove the need for more priests, brothers and sisters. Each diocese has its own crying needs, and while all are acute, they vary from diocese to diocese. Over the past ten years, Texas has had an 81.9% increase in Catholic students, but only an 8.7% increase in teaching sisters. The Southeast (Charleston, Raleigh, and Savannah) has had an 87% increase in students, a 35% increase in teaching sisters. While Louisville, Kentucky has 55.6% more students but 26% less teaching sisters than in 1950. Louisville,

THE PRIEST

with a 130.3% increase in patients treated in its Catholic hospitals, has had a 43% increase in nursing sisters. But Great Falls, with a 70% increase in patients at its Catholic hospitals, has had a 48% decrease in nursing sisters.

In addition to the statistical changes, the *Imprimatur* for each diocese must change. All this necessitates extra plates which must be correctly positioned on the press so that when the run is started, the plates are ready for the different diocesan editions. Because of the complexities of color and quantity, the booklets are printed on the most modern, high-speed, four-color presses in the world. To achieve the greatest economy, two different booklets in the series are printed at one time, and because each diocese requires a different number of the booklets, there is a special press set-up of multiple page impressions.

These vocation booklets are based on the most modern public relations techniques — first, *impact* (color and design), then *penetration* (repetition of the same basic message from many different angles). An interesting example of impact is their psychological use of color. Colors are keyed to implement the positive or negative aspects of the text. For instance, a page in booklet No. 1 shows a young boy telling his parents he is thinking of becoming a priest. They protest. The colors used

for this page, while not repellent, are not attractive. The facing page shows a young girl telling her parents she is thinking of entering the convent. They approve. The colors used are light and cheerful.

Simple in Operation

It all sounds complicated? A boy in the shipping room could bring the program crashing, and without half trying. Consider: the Paulist Press ships out each month's booklets, not to the dioceses, but to each subscribing parish in each diocese. This means that the right parishes in the right dioceses must be sent the right booklets, with the right *Imprimatur*, at the right time, and in the right quantity. With each shipment goes a pulpit announcement about the current booklet. At the same time, press releases and photographs of each month's booklet go out to all vocation directors — one version for their Catholic newspapers and the other for their daily papers.

As a follow-up to last year's program in New York, the Paulist Press has created two vocation posters — one on the priesthood, the other on the religious life — which are being displayed at the front of classrooms in all the schools of the archdiocese. Vocation prayer cards are being distributed to the students.

A problem being wrestled

VOCATION PROGRAM SPREADS

with now is the distribution of the vocation booklets in national parishes. Father Illig is seriously investigating the possibilities of translating the series into Spanish, for the Spanish-speaking areas of North and South America.

Next year? From interest being shown by bishops in all dioceses, there is every indication that over 5,000,000 booklets will

be distributed between September 1961 and June 1962.

Father Illig will be happy to explain the adult education program for vocations to clergy conferences, at the invitation of the Most Reverend Bishops. If you are interested in seeing samples of the entire vocation series, write: Rev. Alvin A. Illig, C.S.P., Paulist Press, 180 Varick Street, New York 14, N.Y.



That 1928 Election

Apropos the latest pre-election bigotry drive in America, a friend who recalls the turmoil over Al Smith's Presidential candidature in 1928 tells me it still lacks some of the picturesque features of that period, for example the Praying Ladies of Connecticut who hired an empty shop in one of the principal towns and prayed loudly to Heaven in relays, day and night, for the downfall of Smith and Popery.

They were terrifying ladies with tight mouths and brassey voices, he said. If they did not intimidate Al Smith they certainly put fear into the citizenry. The odds against Smith were of course much heavier than those against Kennedy, since apart being a tool of Rome the humble Smith wore a brown derby and used the words like "Hiya!" and "Youse guys." American Democracy was thus doubly in peril.

There were also those rumors that Al Smith's first act as President would be to order an underground tunnel connecting the White House with the Vatican, but barely 50 per cent of the opposition took this threat seriously.—Pasquin, in the London Universe.

Recruiting More Sisters

SISTER AGNES EUGENIA, S.C.L.

Practical advice

ONE of the great problems today in the Church in the United States is that of vocations to the Sisterhoods. Bishops and priests throughout the country are continually seeking more Sisters to staff diocesan institutions, and Mothers General reluctantly decline because they do not have enough members to fill these needs as well as those of the religious communities' own works in hospitals, schools, orphanages, and homes for the aged. All persons associated with Catholic apostolic works realize the grave need for an increase in vocations to the Sisterhoods. None is more concerned with this problem than are the clergy. What is the opinion of priests about this need and how can they help to remedy it?

The writer is grateful to a group of priests throughout the country who graciously answered a questionnaire on vocations to the Sisterhoods. Answers came from clergy engaged in various activities: pastors of large city parishes and those in country towns; priests teaching in parochial

high schools and in colleges; a moderator of a Newman Club at a large Midwestern university; diocesan vocation directors; a spiritual director of Sisters, and two religious priests nationally known for their work in the vocation field. The material in this article is the composite of opinions given by these clergymen.

The first question the writer asked was why young women fail to follow a religious vocation. Most of the priests agreed that the major causes were the spirit of worldliness, selfishness, and the inability to make sacrifices. What can priests do to eliminate these causes?

Since the home is probably the best environment for fostering religious vocations (both to the priesthood and to the Sisterhood), the parish priest should endeavor to see that the homes of his people are truly Catholic. Through his influence, families can be encouraged to receive the Sacraments frequently, to develop a great love for the Blessed Sacrament (some pastors sponsor Perpetual Adoration in their parishes), to instill filial devotion to the Blessed Mother and to St. Joseph, to participate actively in parish organizations,

Sister Agnes Eugenia writes from St. John's Hospital, Helena.

RECRUITING MORE SISTERS

to do spiritual works of mercy. The pastor (and his assistants) can keep the subject of vocations in the mind of the parishioners through sermons, by talks to various organizations, by daily prayers after Mass for vocations, by occasionally offering Mass for this announced intention, and by bringing into the parish, priests and religious women to speak to parents and young people about religious vocations.

It is most important that the parish priest should know his young people and encourage them to do apostolic work such as projects promoted by the Legion of Mary or the Sodality of Our Lady; care for the altar and linens; assisting the pastor in promoting the liturgy in the parish; visiting the sick, the aged and the poor of the parish. In working so closely with his youthful parishioners, the priest will discover those who by their qualities of mind and character show signs of a true vocation. With these especially can he prudently direct attention to the ideal of religious life, clear away misunderstandings they may have, and develop in them habits of piety and devotion. Above all, in the confessional the priest can direct souls and encourage those who have the seeds of vocations to bring them to fruition. Many pastors regard the confessional as the best means to use in developing religious vocations.

Days of Recollection

Some of the priests answering the questionnaire suggested days of recollection or closed retreats for their young parishioners. "In retreat," said one priest with years of experience, "we 'distill' our thoughts out of their daily absorptions, and in prayer and meditation consider the 'one thing necessary.'" Another priest suggested, "Closed retreats have a powerful way of getting men and women to make the *final decision* which has been hanging in the balance for a long time."

Priests who teach in high school or college can be a powerful force in fostering vocations. By contact in the classroom or in his counseling, the teacher by his own priestly example can illustrate to the young under his instruction how happy a person can be in the service of God. By his constant esteem and respect for religious women, the priest can demonstrate to youth the importance and dignity of the Sisterhood. Using his good influence over young people, the priest-teacher can make students become more vocation-minded, prudently discourage steady dating, emphasize the advantage of spiritual growth, inspire youth to seek the higher ideals that the world rejects, and urge them to be self-sacrificing. Youth is a hero-worshiper, and an exemplary

priest — young or old — is a challenge for emulation.

Some pastors might wish to promote the Vocation Project sponsored in recent years in a number of cities. The project, patterned along the line of the Science Fair, drew 25,000 and 45,000, respectively, in Pittsfield and Springfield, Massachusetts; it drew crowds in Chicago. Thirty-two members of the Serra Club in Mankato, Minnesota (population 31,000) sponsored an amazingly successful "fair." The value of the project, according to Paul Theurer (*Ave Maria*, January 9, 1960) is that the life and apostolic works of communities are explained and "advertised" not only to youth but also to their parents who too often have a misconception of religious life.

Parental Objections

Spiritual directors, priest and Sister-counselors of young people find that the majority of those who express the desire to enter the religious Sisterhoods have a major obstacle in parental objections. Parents do not ordinarily oppose a son's entering the seminary as they do a daughter's entering religious life. Priests answering the questionnaire listed the following reasons for parents voicing objections: the daughter in religion seems to be totally cut off from the family; priest-sons are able to return

home often for a visit; the life priests live is not so confining as is religious life in a convent; there is more honor and dignity attached to the priesthood.

Some parents object to the religious habits worn by Sisters; others fear that the daughter is not certain of her vocation or will not be happy in the religious life which parents feel is too regimented. (It is worthy of note here to comment that those same "fearful" parents do not hesitate to approve an early marriage for their daughters.) Many parents, and these often are Catholics, do not understand the real purpose of a novitiate and consider it a stigma if the daughter returns home from the convent. Then there are those spiritually myopic parents who are just plain selfish and do not want to sacrifice a daughter to the service of God.

Can anything be done to eliminate these parental objections? The priests answering the questionnaire thought so. They suggested especially that communities of Sisters relax their rules about home visits, modernize the religious habit, and permit their members to participate more fully in various apostolic works. Father Charles Paris in *The Catholic World* (February, 1960) points out that "the most obvious item for objection is the present form of dress . . . A hundred years ago the Mother

RECRUITING MORE SISTERS

Foundress used an adaptation of the normal female clothing of the day. Why cannot the Mother General in this twentieth century do likewise? . . . The Catholic girl raised in a generation accustomed to liberty in clothing styles is naturally reluctant to box herself in layers of starched linen and superfluous cloth."

Father Paris believes that the "archaic customs by which Sisters live and do their apostolic work" should be changed. He holds that teaching nuns should not be restricted in their activities so that they are not a part of the life stream of the parish. He speaks out emphatically in favor of individuality rather than regimentation in community life.

Parental Gratitude

Priests who meet parental objections might find useful the material which the writer secured from parents of Sisters. These parents expressed their gratitude for their daughters' vocations, and felt that their families had been especially blessed. Some remarked that having a daughter in religion helped to create a greater bond among the members of their family; others were cognizant of the spiritual benefits received by the family. Almost all parents commenting regarded the daughter in religion as closer to them than their other children; one parent said sig-

nificantly, "The one we thought we lost is the one we can now depend upon."

The parents questioned were asked what advice they would give today to parents whose daughter expressed the wish to join a religious community. Typical answers were:

"Don't selfishly interfere; encourage her and pray; give her your blessing; let her know what she is giving up."

"I would tell them that *they* and not their daughters are the chosen ones. Never stand in the way of a child wanting to accept God's will. Our call is to let her go." (Stated by a mother whose oldest daughter entered religion).

"I think that parents should know the joys and satisfactions to be experienced in later years. God seems to supply many graces after the initial sacrifice is made." (Comment by a widowed mother whose only child entered the convent).

"Remember God is the giver of all we have. He can take away too. In a purely business-like way of looking at it, be on God's side and be safe and happy. Encourage your daughter." (Opinion of a father whose daughter has been in religion over 15 years).

"A God-speed-you-and-direct-you to both parents and daughter; it is my firm conviction."

tion that parents do not lose their daughter when she joins a community, but rather, in a true sense, parents are adopted into the community itself; . . . it is very like a warm, loving 'in-law' relationship, with spiritual returns to the parents." (Answer given by a mother of a large family whose oldest daughter made her vows only a few years ago).

"Object at first; if she can't give you a good argument, she probably hasn't a vocation." (Judgment of a non-Catholic father with a daughter who has been a Sister for ten years).

Advertising Recommended

Modern America realizes the impact of advertising which has become an integral part of our life. Should the good aspects of advertising be applied to publicizing religious vocations? Most of the priests replying to the questionnaire answered affirmatively. Suggestions they made included: 1) brochures presenting the spirit and the work of religious communities; 2) open houses at convents or at the motherhouses; 3) panel discussions on the religious life for parents and youth; 4) attendance at ceremonies of reception of the habit or of profession of first vows.

One priest cautioned, "The young must know you (Sisters) and your work, and be attracted to you before they

can join you. But I do not believe in the wisdom of 'glamorizing' the Sister's life—a la Hollywood! — as is done in a few periodicals."

Another priest commented: "In general, I believe that the publicity we get from Hollywood in their movies doesn't do the Vocation Apostolate much good. They try to make out that religious are 'real' people, thereby meaning that they are just like the rest. Our publicity should stress the spirit of sacrifice in vocations, the great work done that the common laity can't do, the nobility of a life dedicated to Christ and the work of the Church. On the other hand, we should not give the idea that religious are *supermen*, of a different mold from ordinary men and women; people with ordinary talents and abilities should feel that they truly can have a real vocation and are actually being called by Christ to answer His call: 'Come, follow Me.'"

When all is said and done, no advertising is so good as the personal contact. "The best publicity is happy, smiling Sisters doing their work for Christ," advised one priest. "Priests should encourage young women who they observe have the fitness for religious life to visit and talk with the Sisters, see them in their surroundings in order to break down the barrier of the mystery of convent life."

RECRUITING MORE SISTERS

When?

A final point of discussion centers around the question, "When should young women enter the religious life?" One cannot give an answer that would apply to all. Individual cases vary according to particular circumstances, but the consensus of opinion among the priests answering the questionnaire was that the best time for entrance is immediately after finishing high school. Why?

"Persons of this age are not too independent and are more flexible; they are more easily trained; in any profession one does not delay but immediately starts for the goal."

"Most of the delaying tactics are only temporizing and the sooner the young women are removed from the deceiving allure of the world and the devil and placed in the spiritual haven of religious life the better."

Some priests have advocated a year or two of college in cases of individuals who may need to mature. Possibly this maturing influence before religious are assigned to a work of the community will be taken care of in the Sister Formation program now adopted by many communities in the United States

A priest in the Midwest, who for years has been deeply interested in developing vocations, is a firm believer in aspirant schools. He says that

many girls lose their vocations during the high school years. This same pastor made another suggestion:

"I frequently take girls to visit postulants; I get all seventh and eighth-grade girls together and explain the religious life; over and over again I speak to those who look like possible vocation material. At present we have a group of over 50 who are going to a PO-VO (Possible Vocation) Camp next weekend from our parish high school. We had the same thing last June for over 90 girls. Will they all join? No. But there will be a lot more than if we did not have it."

Directors and counselors should stress with youth that a religious vocation is a gift of God. "We cannot sell a vocation; we can only develop it," remarked an experienced spiritual director. "Religious life is no place for immature persons; it is a life of surrender, of dedication and of consecration; happiness comes through service gladly given to God by serving one's fellowmen."

Father Godfrey Poage, C.P., calls attention to what Pope Pius XII lists as necessary for more vocations: prayer, resplendent example of religious, and the techniques necessary to induce a young person to make the practical judgment, "The religious life is good for me."

'Dear Ex-Seminarian . . . '

EUGENE J. DOUGHERTY

He needs attention

CATHERINE De Hueck has addressed many letters to the "Dear Seminarian," but so far no one has written a word of advice to the "Dear Ex-Seminarian." Why does the "salt of the earth" lose its savor so quickly? When a boy leaves the seminary, overnight he often changes his bright smiling face into a frowning shift-eyed demeanor. Does this mean that he is no longer in the grace of God? It would seem this way to many. There is always the hum of busybodies whispering "I told you so" to each other. Parents take it as a personal blow to their own "righteousness," and the relatives sympathize with an inward sense of well-being. "He always had a temper. I never thought he would stick it out, anyway."

There are many reasons why a boy leaves the seminary, and it is impossible for us to pigeonhole these. Each case is different. And furthermore, on the supernatural level, the ways of the Holy Ghost are often not the ways of man.

Supposing that a boy is shipped from the seminary (a very uncharitable phrase) because of studies, conduct, or

character, what then? With some individuals it is a case of vocation, vacation, dissipation, with the familiar "corruptio optimi pessima." However, thank God, this is not the usual case.

Having received his Bon Voyage from the rector, our Ex-Seminarian avoids meeting his classmates to say goodbye or offer explanations. Already a sense of guilt hangs over him like a somber cloud. Everything is hazy. It was not difficult to pass along each year without thinking. There was always a nice safe goal ahead, so why think? Now there is no goal, no security, no nothing — just questions to be answered at home. Why? Why?

And the questions do come. Oftentimes the unfortunate lad cannot give an explanation of why he was dismissed. Is this strange? No, since many a sincere fellow, though repeatedly reprimanded, does not realize the chinks in his character; he does not consider the fact that these rough spots are serious enough to keep him from the priesthood. No matter how "bad" the boy is, he still feels some injustice at being told that he is not fit to continue in the seminary.

At home, then, our Ex-

A Pittsburgh priest, Father Dougherty is stationed at St. Mary's, 46th Street.

Seminarian has the mixed feelings of guilt, injustice, and being lost. His parents are not much help, for he has shattered their dreams; his brothers and sisters finally have proof that he is no better than they, and often allude to this in family quarrels; and the parish priest — the which? — does he exist?

Even before our Seminarian added the prefix "Ex" to his name, the pastor might have been the casual type: "Hello, Joe. Glad to see you're home. Well, excuse me, I must get my Office in. You'll be doing this some day. Don't forget to stop in before you go back." Joe might have improved with a little help. But now that Joe is Mister "Ex," the pastor is not even casual.

Then, again, Mister "Ex" might have had a stern pastor who quite rightly "put the finger" on him in his summer letter to the rector. But now that Mister "Ex" is home, he is no longer the pastor's responsibility.

Shame — Embarrassment

The Ex-Seminarian will not seek out the parish priest in his trouble. He is plagued with a sense of shame or embarrassment; he just cannot face him. (This is especially true in the case of girls who at one time studied to be nuns.) It is the duty of the priest to meet the Ex-Seminarian in his greatest

hour of need. The next few months will be the most difficult, a period when the young man needs guidance, someone he can obey, for he is not used to walking alone. Someone must help him make decisions.

In regard to the question of whether the boy should enter another seminary, the priest should watch the boy more closely and consult the seminary authorities. The standards set up in seminaries differ at times throughout the country, being sometimes dependent on the needs of the respective diocese. As one rector put it, "We reject better men than they ordain in some seminaries."

When the parents "have a vocation," it is sometimes difficult for the parish priest to dissuade them from forcing their "proxy" into another seminary. One means of overcoming this, when the case has no merits, is by suggesting a trial period at home so that the boy can adjust himself once again and thereby forestall a second mistake.

At the present time while the country is unsettled, many an Ex-Seminarian joins the armed forces in order to take up his time. This gives him a certain sense of security in that it identifies him once again with a group. Yet, usually, this merely puts the problem of readjustment off to a later

THE PRIEST

date; and when the boy leaves the service, he is confronted with the same problem.

One of the biggest jobs of the parish priest is to help the Ex-Seminarian re-establish his values, not only with his family but also with the parish. Even if objectively there is nothing wrong with the boy, nevertheless, there will always be a certain mark on him and a suspicion in the people's mind. The priest should be seen with the Ex-Seminarian and should find excuses to have him at the rectory. Let it be known that he is a "Good Joe."

Of course, this is more than a mere job for the priest; it is a good investment. Every Ex-Seminarian can be a big asset to the parish. He should be able to carry out a few of the duties of the deacons of the early Church. There are always jobs to be done: teaching catechism, organizing a choir, instructing the altar boys, working with the Saint Vincent de Paul or Holy Name Society.

All of these activities will help the Ex-Seminarian make the transition from seminary life back to the world. Readjustment is the big problem, and the first few months are the most difficult. There is no reason why the boy should discontinue going to Mass regularly. Frequent reception of the Sacraments and the daily rosary are as necessary for him

now as they were in the seminary. This will take the encouragement and guidance of the parish priest.

Companionship—Employment

If the parish priest helps shoulder the burden of the Ex-Seminarian for the first few months, the problem will often resolve itself. And this will most often happen in the form of a good Catholic girl.

One final item in which the priest should take an interest is the Ex-Seminarian's employment. Because of the highly technical work in our modern society, every skilled job requires a certain amount of training. Now, the training received in a seminary is not easily adapted to many of these positions. And in the teaching profession a Bachelor of Arts in Philosophy (in the case of older seminarians) does not qualify one to teach English in the local high school. So it is that many boys will find it difficult to find jobs to their liking, if they are unable to continue studies in another profession. Here again the priest can do his utmost to help the boy obtain a decent job on a par with his ability and training.

Only with the help of the parish priest will an Ex-Seminarian develop into a lay apostle, become settled in his community, and work out his eternal salvation.

Semantic Antics

We are truly catholic

Z. Y. HARUSPEX

RECENTLY we have noticed that our Protestant friends have begun to apply to themselves a name their grandparents would have abhorred. In books and articles we discover Protestants of a dozen varieties speaking of their "Catholic" heritage. Protestant vigilantes leap to their typewriters to correct editors who fail to distinguish "Roman Catholics" from just plain "Catholics" like themselves.

Bishop Pike tells us he left the Catholic Church to join the Protestant Episcopal Church in order to approach true Catholicity. And the Anglicans are not alone. Lutheran periodicals discuss the theological differences between "Catholic" communions such as their own and the "Protestant" dissenters. Presbyterian preachers prepare sermons on the Catholic orientation of the Reformed faith.

Time was when to call a Lutheran or Baptist a Catholic was to court an argument or fist fight. Some of our separated brethren even went to the trouble of altering the Apostles Creed to read "Christian" instead of "Catholic" Church.

Now I suppose we do not really mind these semantic carryings on. We hold no copy-right from the Library of Con-

gress on the term Catholic. It does seem to be a bit more tidy if Catholics are Catholics and Protestants are Protestants but times change and so do theological fashions.

We should point out, however, that two can play this game. If our brethren now wish to appropriate a label long associated with the Romanist obedience we might try a little poaching in their preserves as well.

For example, who would deny that we are *Baptists* to a man? Every Catholic has received the sacrament of baptism either by immersion or pouring depending on his rite. Presumably Catholics in Atlanta and Mobile could also qualify as Southern Baptists. Historians estimate that the Catholic Church has so far baptized at least 5 billion people, far more than the American denomination which goes by the name "Baptist."

With more than 16,500 congregations in the U.S. alone, we naturally lay claim to the title *Congregationalists*. We all belong to a particular congregation and the Church itself is governed under the Holy Father by a number of Sacred Congregations.

We like to think that we are

also *Disciples of Christ, Assemblies of God, the Church of the Nazarene, the Church of Christ, the Church of God.* We include in our ranks *Old Catholics*; middle aged and young Catholics.

Are We Not Orthodox?

If we did not believe we were *Orthodox* we would forfeit our claim to belong to the one Church founded by Our Lord and entrusted with the truths of salvation.

Despite the surface indifference of many parishioners in our metropolitan parishes we might also stake our claim to the title of *Friends*. Most Catholics past the age of six seem to maintain a silence during Mass which rivals that of the Quaker meeting.

John Wesley's Methodists got that name because they advocated a method of Christian living which embraced regular church attendance, daily prayer, fasting and frequent communion. A devout Catholic follows the same method.

As we know, *Presbyterian* means the rule of elders and rarely does a priest receive episcopal consecration until he either turns gray or loses his hair.

The *Episcopalians* receive their church name from the fact that their denomination is governed by bishops but we Romanists can count many times

the number of Anglican bishops.

Upholding the primacy of the spiritual in the face of a growing materialism we have every right to be known as *Spiritualists*.

Many of our co-religionists can qualify as *Christian Scientists* of the highest order, following in the footsteps of Pasteur, Marconi, and Mendel.

The same folks who now like to latch on to the suddenly popular term "Catholic" go to great lengths to explain that "Protestant" means not so much to protest as to witness. On this ground we Catholics may be pardoned if we try on the term "Protestant" for size, since we too witness to the truths of the gospel.

We could continue this litany of denominational labels but we might just say that we will be content to be known as Catholics, Roman Catholics, Papists, Romanists or what have you if our Protestant neighbors will be content to be known as Protestants. To those who question the practical wisdom of this suggestion, I would offer a simple empirical test: "The next time you visit a strange town, Reverend, tell the first cab driver you see to take you to the nearest Catholic Church. He may not know much theology but he knows where to find the Catholic Church."

Why Filthy Literature?

A Red tool?

PAUL HAYES

THE newspaper headline read: "Girl Attacker Says Movie Inspired Him." The article went on to relate the story of a handsome 21-year-old youth who attended a movie advertised as for "adults only." After the movie he attacked a 20-year-old girl, hit her on the back of the head with a paving brick, and left her half-dead on the street. The interesting thing about this story is the confession of the young man: "I never had anything affect me like that [movie] before. It was about a sex maniac who murders three or four women. I wanted to go out and do the same thing that he did."

Another newspaper article in a large metropolitan daily began with the caption: "Slayers, Ten and Twelve, Got Idea from TV."

J. Edgar Hoover tersely summed up the dangerous current moral situation, emanating from the most revolting printed matter imaginable, in these words: "The increase in the number of sex crimes is due precisely to sex literature madly presented in certain magazines. Filthy literature is the great moral wrecker. It is

creating criminals faster than jails can be built."

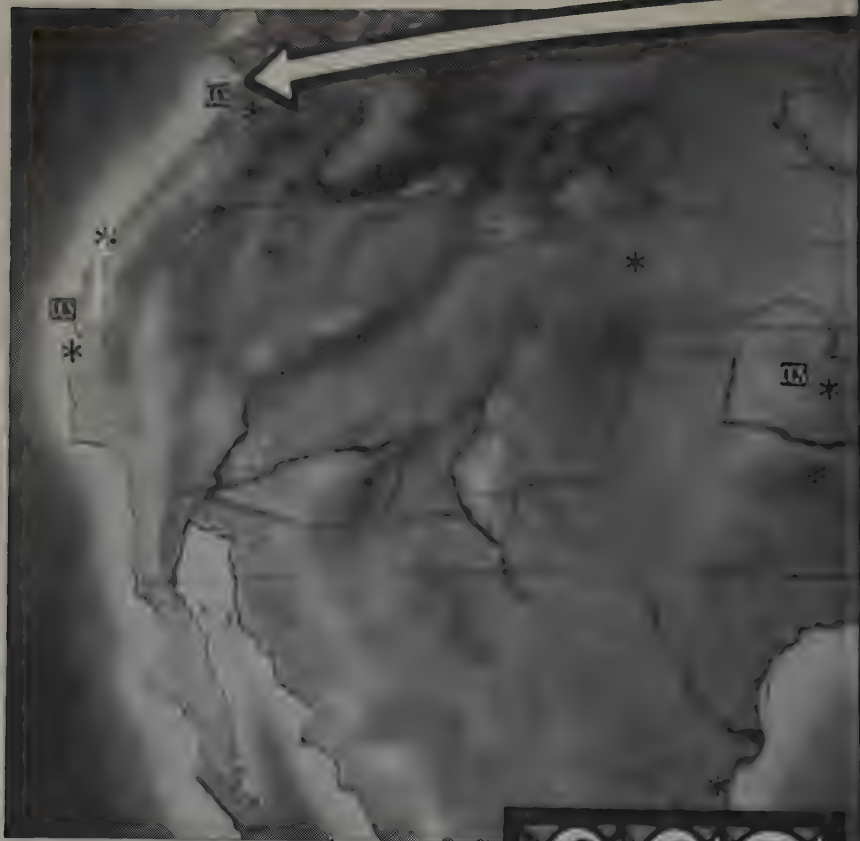
Speaking before the Post Office and Civil Service Subcommittee of the House of Representatives during the investigation of the mailing of obscene and pornographic material, chief inspector David H. Stevens stated: "Time after time in our investigations of armed robbery, extortion, embezzlement and forgery, it is learned that those responsible for such crimes were early collectors of obscene pictures and films. Also in the many vicious murders and other sex crimes with which all law enforcement agencies come into contact, it is often disclosed that criminals responsible were addicts to pornographic and sadist material."

A Detroit police inspector, Herbert W. Case, made this telling declaration before a Senate Subcommittee, based upon his many years as a law enforcement official: "I have yet to see a sex murder case in the history of the Detroit Police Department but that I can show you obscene literature."

Testimony of law enforcement officials, psychologists, social workers, Congressional committees, together with heartbroken parents, clergy-

Father Hayes is a priest of Newark.

Serving the Catholic Church..

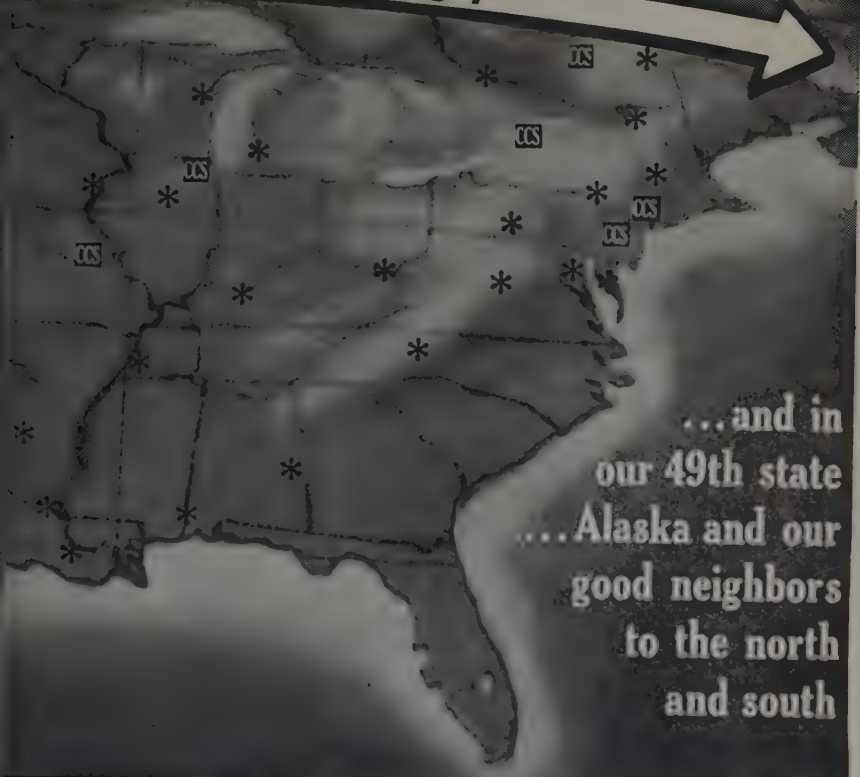


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You may call, or wire us collect.

men of all faiths, and concerned citizens from every corner of our country point out the deep-rooted problem of immorality in all-too-large a segment of our entertainment and recreation.

Obscene printed matter, questionable motion pictures and television programming, pornographic mailed material to youths throughout the country—all are having a profound adverse affect on the moral fibre, particularly of young people. Morality is our business as priests. We must continue to run effective CYO programs. We must continue to face educational problems. We have a thousand and one important duties in the course of our regular ministry, but unless we take effective steps to stamp out the widespread concerted attack upon our moral standards then we should not be surprised that, in spite of our best efforts in so many other fields, moral problems continue to grow in our midst. Last year the traffic in printed obscenity alone far exceeded \$500,000,000. With such a widespread attack on our moral ideals, how can our people remain unaffected?

What Is The Motive?

The traffic in pornography and obscenity is a particularly loathsome business fraught with special dangers for youths. Why is this problem growing

both quantitatively and qualitatively? The amount of printed filth is phenomenal and the type of material is sinking to unbelievable depths.

First of all, this is a big business and there are those who do not scruple to make money even if it is at the expense of souls.

Second, parents and adults in general do not realize that the problem is as serious and imminent as it is. There is an unfortunate and dangerous spirit of indifference.

Third, in recent years certain ultra-liberal court decisions have had the effect of opening the door to more and worse pornography and obscenity, of frustrating law-enforcement officials, and of over-stressing the "rights" of the minority engaging in this revolting business to the detriment of the rights of the majority interested in protecting their country and their families.

But perhaps there is another reason. A few facts are worth pondering.

There is now available a synthesis of a textbook on "psychopolitics" used by Moscow in their long-range plan to weaken America. The man who has brought this material to light says that for obvious reasons he cannot prove its authenticity by disclosing the sources of his information. One paragraph is significant:

WHY FILTHY LITERATURE?

"By making readily available drugs of various kinds, by giving the teenager alcohol, by praising his wildness, *by stimulating him with sex literature* . . . the psychopolitical operator can create the necessary attitude of chaos, idleness and worthlessness into which can then be cast the solution which will give the teenager complete freedom everywhere — Communism."

'Fourth Dimensional Warfare'

The House of Representatives Committee also called "fourth dimensional warfare," combat aimed at destroying an enemy by non-military means. "This is a combat science which has been developed by the Communists to its highest degree in the history of civilization." (86th Congress, 2nd Session, Feb. 25, 1960, p. 1287)

In volume seven of the Little Lenin Library we read: "Morality taken from outside of human society does not exist for us; it is a fraud. For us morality is subordinated to the interests of the proletarian class-struggle." If we were to consult the *Large Soviet Encyclopedia*, volume 30, we would find a definition and explanation of morality: "That is moral which serves the destruction of the old exploitive society . . . creating the new society of Communists . . . the only scientific criterion of morality is the defense of the interests of the

victory of Communism." By this standard, the most repulsive crimes, the most disgusting obscenity is legal and, when occasion warrants, desirable.

Fortunately, a few of the members of our Congress are well aware of the situation and are anxious to take steps to stem the tide of Communism and also to root out immorality from recreation and communications. One such member of the House of Representatives called to our attention a set of "Rules for Bringing about Revolution," found at the headquarters of a revolutionary organization in Duesseldorf shortly after the original 1917 Communist revolution:

"Corrupt the young. Get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness . . .

"Get control of all means of publicity and thereby get people's minds off their government by focusing their attention upon athletics, sexy books and plays and other trivialities."

Interior Decay

Rarely has a civilization collapsed because of external might, but practically all the great civilizations have collapsed because of decay from within. How well Moscow knows that! Would it not be

foolish to assume that they have not been using that principle with reference to the United States? No wonder the House Un-American Activities Committee is anxious to impress the public that "the chief arena of conflict has now shifted from the military to the nonmilitary." (86th Congress, 2nd Session, Feb. 25, 1960, p. 1287)

Is it any wonder then that the undercover agent for the FBI, Herbert Philbrick, pointed out that by 1945 the Reds were so entrenched in the entertainment industry that at times it was next to impossible to get a job unless you were a Communist or fellow-traveler?

Is it surprising to hear one ex-Communist say that a man most active and powerful in the field of obscene and sadistic printed matter worked with her in the party as far back as 1936?

Is it surprising to read the words of a secular columnist, speaking of Communist infiltration into TV, say: "Fact is, many of them have stepped back into TV already . . .

"It all may seem as far-fetched as a Fuchs story, but they're there, working away, dedicated, disciplined, and with a very effective weapon at their disposal."

In July 1955, a Federal grand jury in New York hand-

ed down an indictment against Samuel Roth, a 60-year-old publisher. The indictment charged Roth with sending pornographic publications through the mail. Listed in the indictment was a firm, Remainder Book Company of New York City, owned by Philip S. Foner, identified by a witness as far back as 1940 as a member of the Communist Party. Mr. Foner, when asked by a Congressional Committee in 1956 "Are you now a Communist?" answered: "I decline to answer that question on the basis of the Fifth Amendment."

Foner stated before this committee that the Citadel Press and the Remainder Press (same address in New York City) were his publishing firms. The Citadel Press is the publisher of known party-line work. It also lists in its catalogue such publications as: "Marital Infidelity," "Sinful Cities of the Western World," "The Homosexuals," and "Torture Garden."

'Lady Chatterly's Lover'

The case of "Lady Chatterly's Lover" is now famous (or should the word be infamous?). Delving below the surface there is something more interesting and significant than just another dirty book. The Grove edition of this book has a preface by Archibald MacLeish. Mr. MacLeish, according to Rosalie Gordon in the

WHY FILTHY LITERATURE?

book "Nine Men Against America," has 46 Communist front citations. Judge Bryan, in his decision in this case, referred to "expert testimony" of Malcolm Cowley as to the literary merit of the work. Mr. Cowley, who was called in by Grove Press, is listed as having 60 Communist front citations (Appendix IX).

The American Civil Liberties Union (ACLU) has appeared so often in obscenity cases (particularly relative to printed matter), that when they are not in the picture defending "liberty," people begin to question why they are absent. Just for the record, the following are the words of the 1943 Report by the California Legislative Committee Investigating Un-American Activities:

The ACLU was reported to be: "definitely classed as a Communist-front or 'transmission belt' organization. At least 90 per cent of its efforts are expended on behalf of Communists who come into conflict with the law. While it professes to stand for free speech, a free press and free assembly, it is quite obvious that its main function is to protect Communists in their activities of force and violence in their program to overthrow the government."

A more recent study of the background of the membership, board of directors, etc. of the ACLU would be far too lengthy

here but would indeed prove enlightening.

Whether or not the Communists are behind the vile and vicious printed matter so prevalent today, the fact is that it serves the Communist cause well.

It is nothing short of amazing to read in a respected daily newspaper, the *New York Times*, an editorial asking why "it is so important to concentrate on uncovering alleged Communists — or alleged ex-Communists — in the one area where they could do the least harm to the national security — namely the entertainment industry."

Why? Printed material, movies, TV, entertainment, recreation and communications have overwhelming opportunities for molding minds and destroying morality.

Back in 1927, G. K. Chesterton wrote some prophetic words, words which not only are being fulfilled in our day but which over 30 years ago pinpointed a connection between the two fields about which we have been speaking: "A great struggle is approaching. Hell's next attack will be on that doctrine on which all religion and morality are based, the existence of a personal, infinite and eternal God. That attack will be accompanied by a mighty effort to sweep away the standards of Christian purity."

Lonely Priest

MR. PAUL FERRIS

How it is
In England

INSIDE a Roman Catholic presbytery — the house usually attached to the church and communicating with it through a couple of doors and corridor, where the priest lives alone or with his curates — the atmosphere is inevitably a little bleak.

There will be a housekeeper, probably elderly and Irish, to cook and clean, but unless the priest's sister has been along with improving ideas, the house will lack trimmings.

It may be a surfeit of linoleum, or the long bare lid of a dresser decorated with a small bottle each of whisky, Guinness and Worcester sauce. The atmosphere may even have something to do with the tiny spy-hole of magnifying glass austere set in the front door of presbyteries where they get more than their share of professional beggars.

But presbyteries are very hospitable. Though technically priests are men of impossible poverty, drawing \$28 a month or even less from parish funds for personal needs, a visitor gets a good three-course lunch, with something to drink (also he escapes being addressed by

his Christian name in the first five minutes, as happens with some clergymen). "We only drink when we have guests," said a priest in the North. He beamed. "We seize every opportunity of having guests."

Jesting Priests

Priests like a bit of leg-pulling, and as everyone knows, if not from life then from films and novels, they can talk about their faith without sounding pious. A pilgrimage to Lough Derg, in Donegal, as outlined by a Liverpool priest and his curate over the lunch table, sounded like a difficult kind of sport.

It was clever of them to think of making you take your shoes off, said the priest: humiliating, and it strained the calf muscles. It felt like velvet when you stepped on a cigarette packet — oh, yes, they had to let you smoke, or else no one would go and spend the night there, praying and fasting.

The curate said that such privations sharpened the apprehensions and put an edge on the senses. "Listen to him," said the priest, "he's the expert. As a matter of fact he's never been there."

His background was working-class — traditionally priests

Reprinted with permission from the London Observer.

LONELY PRIEST

are from working-class or intellectual homes — and he didn't use the snob pronunciation "marss," or such affected terms as "rectory" and "rector" for "presbytery" and "priest": particularly common, it's said, among middle-class converts who are giving Roman Catholicism in England an Anglican slant.

He had an air of detachment, of almost light-hearted invulnerability. "My worries are due to sin," he said later. "I'm never really worried about the church falling down. What I get really worried about is the wife who falls in love with the steward on the packet boat."

Priests lead tiring lives. Saying mass, perhaps the first one at seven in the morning, can itself be exhausting, especially if it follows a night when the priest has been called out of bed to administer the last sacraments (a large parish will have a night-duty roster, with the phone switched to the duty priest).

Raising Money

There is constant pressure on the priest: to bless beads, say prayers, hear confessions, interview engaged couples, assess beggars and raise money. Chiefly because of the need for more and better schools to cope with an expanding Catholic population, money must be raised relentlessly.

"We have sixty agents for

our football pool," said a priest. "It's a big tie because you can't tell them when to call here with the money, and we need that money so desperately. We're paying out \$280 a week for schools. When I came here the bishop said, 'You can raise it by any means with my blessing, father, but don't expect me to help you.'"

The priest handles all the parish's money himself, whether for new buildings or day-to-day expenses, subject to yearly audit by the diocese; the metal slab of the built-in safe door, higher than a man, is a common sight in the dining rooms; Sunday evenings after mass go in counting the collection, and banks look to priests for \$14 bags of coppers on Monday morning.

A combination of business sense and charity keeps things going. If he has a surplus of money in the parish, the priest has to decide whether to lend it interest-free to the diocese, or at 2 or 3 per cent. If the parish is very poor he may, as one country priest described, have a yearly account with the grocer and butcher to supply the presbytery; every year the parish holds a bazaar, raises \$840 and pays them off. Affluent priests slip fivers in envelopes and send them to poorer colleagues.

Land must be watched, so that new schools and churches

THE PRIEST

can be built next to one another; the priest often takes the initiative in deciding to build a school, buying slices of land as they become available, perhaps looking ten or twenty years ahead (no one at a presbytery has much patience with a departed priest who hasn't bothered to do so).

On top of all this, priests have to organize a high degree of watchfulness over their people, in a land that was, after all, a missionary field till not so long ago. Perhaps half of the Catholics in Britain are "lapsed," in the sense that they don't attend mass once a week and receive sacraments once a year. The conscientious priest will keep a register listing age, children and schools, and attendance at Easter Communion — "a check on their spiritual life."

Needy Caller

Problems arise that would not be problems to other clergymen. "I do a hundred marriages a year," said a Birmingham priest, "and I've got to write to all the places where every couple has lived more than three months to make sure they haven't been married before. It can cost up to \$1.40 in stamps, but in the end it's a much better system than the civil authorities'. It's very hard to commit bigamy in the Catholic Church."

Callers seeking the price of

a bed, a train ticket or a cup of tea need skilful handling. Roman Catholic priests get more of this than other clergymen: it's known that prebyteries contain ready cash and usually have a priest in attendance; and many cities have their quota of impecunious Irish-Catholic immigrants.

One priest said his system was to have a roll of cloakroom tickets, appropriately stamped; anyone asking for help was given one as proof that he'd been to the presbytery, and sent on to the secretary of the local St. Vincent de Paul Society, which deals with charity. Another priest said that when in doubt over an Irishman he would make a trunk call to the man's home priest, which worked wonders. But one way and another, every large presbytery gives away a good sum in a year.

To become a parish priest, a man will have taken a six-year course at a seminary in England: two years' philosophy, four years' theology. Later he may go to a university here, or the Gregorian University in Rome. Catholic priests invariably say they are better trained than the Anglicans (Anglicans express astonishment at how little Roman Catholic priests, especially some of the Irish priests, have learnt in six years).

Once ordained, if he goes in-

to parish work he can expect 15 or 20 years as curate before being given a parish of his own. Turnover is slow; a middle-aged curate in Lancashire said mildly: "They're keeping the old gents alive with penicillin, that's the clerical joke round here."

Priests may be moved; curates certainly will be, perhaps given only a week to pack their books and clothes, say goodbye to families where they have been given tea and a welcome, and move on to the raw air of a strange town and another in the long line of bedsitters off presbytery corridors with cracked gas fires and the pale shapes of other men's crucifixes on the wall.

A curate hopes to avoid the priests who regiment their presbyteries, and work without being overlorded. When at last he is given a parish he will be in his 40's or 50's, with 10 or 15 years' work ahead of him: few parish priests live to a ripe old age, partly, they say wryly, because they have no woman to cosset them. ("One must beware of social visiting and becoming dependent on the best table or sympathetic women," said an old priest. "The one thing a priest enjoys is a bit of softening up.")

Many Irish

By the time he has his parish, his family may be dead, or years of separation have eroded

the links. In a city like Liverpool, where Catholicism is strong, and there are many vocations and plenty of work, a priest may have a parish within a few miles of his birthplace — though never nearer, since his family might not be good Catholics, he might be tempted to see too much of them, and there might be "undue familiarity" from old acquaintances: few priests dispute the shrewdness of bishops and their staffs when it comes to making appointments.

Many priests will be Irish (the "Catholic Directory" for the United Kingdom lists 350 with the prefix O' and 73 Murphys) — the ones to be seen on British Railways steamers in August with second-class tickets for Dunlaoghaire, sitting up in the saloon all night with a book. But whatever the distance between the priest and his birthplace, he will have long since grown used to loneliness, which is the state of life he accepts; dependent on fellow priests for anything more than surface friendship. The younger a priest or curate, the more eagerly he denies the pangs of loneliness; older men admit to them more freely.

In a poorer-class parish, he will continue to exercise the old authority. "Even if he lacks the personality," said a priest, "people will take it from him because it's the office that

counts, not the individual." There are still churches where priests shout at their placid-faced congregations.

"You have to know your man," said a Liverpool priest. "In suitable cases you chivvy them along a bit, but I'm also tactful. If I visit a house on a Friday and a man goes on eating his bacon and egg, he knows he's in the wrong for two things — being disrespectful, and having bacon on a Friday. But perhaps I'll say nothing while the family's there, and that man will thank me for it afterwards."

This priest has become an institution in the parish. Through the window of his upstairs room was the blackened church and the playground of the Catholic school, with "Keep Off Coal" chalked above an open bunker. A curate who answered the door said: "Have you an appointment?" in a cold voice.

"Being disturbed all the time is a thing we get testy about," said the priest. "At Corpus Christi we had 70 phone calls asking what time mass was."

He said his people were good, though as always there were the ones who dogged out the back when he called. "They'd fight for their faith but they wouldn't go to mass for it."

Men would pick a quarrel with their priest, though only

the lapsed Catholic would be really rude. He was unpopular with some because a young men's club room, bombed in the war, had been turned into a church hall, and the young men relegated to the mortuary chapel, where they felt belittled before visiting dart teams. Their families came to his church but the men went elsewhere; he saw this as something slight and natural, to be taken in one's stride.

Growing Fast

With other denominations there is generally little contact. Among Anglicans and nonconformists, where "ecumenical" is a favorite word nowadays, clergymen are always saying: "... and the Roman, if he'll come in." But the Roman, confident that the faith is growing fast in Britain, doesn't take it too seriously (priests are very good at indicating, with a smile, how little they think of ecumenicity, or sermons, or cosy parish magazines).

"Our relations with other Churches are good," said a small-town priest. "They asked us to lead a procession at the time of the Coronation." Could he think of other instances? "Well, in my 16 years we've taken part in two such processions here." Another priest said briefly: "Quite good, I believe. I used to play golf with a Methodist."

A convert, a priest who was

originally ordained into the Church of England, was more explicit: "We're not keen on these joint services. What is the use of people singing hymns without much content, saying vagueish prayers and providing a nice gooey feeling of being all together? It hasn't revived Methodism and the Church of England, has it? Emotion is like petrol: it evaporates quickly."

The born Catholic wouldn't sound so sharp about things; the more secure a priest feels in his priesthood, the more he likes to have an easy-going image outside it: "On my day off I head for the West Kirby Golf Club, have a beer and proceed to knock up divots."

Golf, suitable for solitaires, is the traditional game with priests, and many clubs charge reduced fees for weekdays only. Tennis and walking are popular, and cinemas, generally away from the parish, may be visited—not theatres, a piece of hierarchial illogic that gives great amusement.

Most priests try to take a day off, usually Monday, and can arrange to be away from the parish for three Sundays in the year. Then they like to go abroad, often to Italy, alone or in pairs, taking with them a *celebret* form from the bishop, which will identify them as priests with permission to be away from the parish and en-

able them to say mass on Sundays: this precaution, explained the convert, is necessary to stop those High Church Anglicans who feel they must celebrate mass, and outside England can go nowhere but to a Roman Catholic church.

The \$336 drawn by the priest, and the curate's \$196, seem little enough to stretch to holidays abroad. But many expenses come straight from parish funds: food, upkeep of house, telephone, perhaps drink, car, laundry and television.

In addition are surplice fees, not obligatory but usually paid: 70c or more for a baptism, at least \$6.00 for nuptial mass or a funeral. There are the Christmas and Easter offerings, which in one North London parish, not particularly rich come to \$1120 or \$14000 on each occasion, shared between three or four.

As for the presents, one priest said that occasionally people gave him a packet of cigarettes, but another recalled with upraised hands and a gentle smile that when he left his parish in Bootle for a country town they gave him \$1400, then trailed him out to the new parish by bus with linen and crockery.

Plank Porch

Out on the periphery are poor parishes, away from London and the ancient sites of Catholicism in the North, where the

priest has a thin time: like the village priest whose shed-like church used to be a cafe, with a porch of planks, pair of crude coloured windows, and rank grass around full of poppies gone to seed.

He said the mass collections, here and at his other church ten miles away, weren't enough to support a priest; but a covenant scheme financed by half a dozen parishioners brought in \$840 a year, and there was always the football pool, though he wasn't going to say how much this raised.

It still didn't run to a house-keeper. He did his own shopping and had daily help three times a week. Some mornings he had breakfast with a kind family; occasionally there was a "moment of desolation" when he returned late in the evening to an empty presbytery.

But compared with the Anglicans, he said, it was easy to be a priest. Like all Roman Catholic priests he had exact words for his work: "The skeleton of our life is very much laid down before we start — to say mass, administer the sacraments, anoint the dying. They're all concrete things with a physical content, and the priest knows that their worth doesn't depend on his unworthy self. He's got his sacraments, and they work independent of him."

All the time he talked a window banged upstairs, loose in the wind, with no one to shut it. He mentioned that for his holidays he liked to go to Lourdes on his motor-bike. Being a P.P. wasn't quite what he'd imagined: to be his own boss made surprisingly little difference: but he was, it went without saying, happy.



Boost in Pensions

According to Rev. Dr. William Kinkaid Newman of New York, secretary of the Annuity Fund for Congregational-Christian Ministers, 500 retired ministers of the denomination, widows of its clergy and 900 others who have been living in 1960 on pensions based on depression-day salaries will receive a doubling of their annuities on January 1, 1961. The oldest group, 804 of whom are over 75, will find their annual pensions increased from \$600 to \$900, and in future to \$1,200.—**Dateline.**

Cross and Crisis

Population shifts

ROBERT G. HOWES

WHEN Jesus took the "coin of tribute" and said "Render to Caesar the things that are Caesar's," He imposed on the Church for all time a most difficult duty. That Church, He insisted, was to have no place in strictly mundane matters. Yet clearly He projected His pastors into a world in which they could not, any more than the flock entrusted to them, withdraw from reality. If there would be separation in origin and purpose between Caesar and God, there would have to be much overlapping in the event. Through all our history, the pastors and the pontiffs of Christendom have had to steer a delicate course. To put the metaphor another way, it has been a course straight between the Scylla of too little concern for the social problems of humankind and the Charybdis of too much involvement in them!

Clearly this is the case today. Clearly this is the basic dilemma confronting us in our pastoral social action in the mid-twentieth century. If our priestly recollection of the "coin of tribute" warns us that we must not be too hasty, our own anathema on "secularism"

warns us that we cannot be silent. "Our part," says Monsignor George Guilfoyle, Director of Charities in the Archdiocese of New York, "is to vivify our society and its forms . . . It is vital that Catholics think in terms of the common good of the total community."

Seldom in recorded peacetime history has civic crisis been so wide or so intense as it is at this very moment in America. Around our rectories on every side, vertical within the individual community, horizontal from Downtown to Levittown and Our Town, the most changeless thing in our society is change itself. There is no need for melodrama; the facts speak loudly enough. Farming and the family farm in much of the nation are in real trouble. Between the red barns and the city halls, suburbia mushrooms seven times faster at least than the core city. Downtown the gamut of crisis runs from resilient leadership to exodus to congestion to slums to citizen apathy. And through the lot of it march the metropolitan captains — cynics of our small traditions, champions of a comfortable but disturbingly vague regional togetherness. Surely St. Francis of Assisi would have found am-

The author is a graduate student at M.I.T. in his subject.

ple need for a social sermon in the American slum today. Surely Jesus Christ would have discovered ample claim for pastoral concern in the confusion, the conflicting interests, the beleaguered commonwealth of city and suburb and ruralia alike in this amorphous generation!

So far, with wonderful voices here and there to the contrary, we have been slow as a pastoral Church to pick up the challenge. We have said through our Bishops that "religion is our chief national asset," but we have by and large been reluctant to suggest a cogent program in the community crises which our nation so widely faces. Chicago has organized an Archdiocesan Community Council to work in the civic interest. Washington, D.C., has a young priest assigned to work closely with the urban renewal operation there.

Boston College runs a brilliant citizen forum on the problems of metro Boston. The Daughters of St. Paul have put out a fine background book by Catholic social actionist, Laurence Phelan, on housing. Cardinal Cushing of Boston has just issued his first pastoral, entitled "The Christian and the Community." But these are isolated instances. Time and again we seem to relax in a narrow nook. "The Church hollered only when it was hurting itself," an ace urban renewal reporter on the east coast told the author,

"never in the community interest!"

Tomorrow?

If this is today — and yesterday — what of tomorrow? Much of the adjustment, obviously, will have to be done at the top — at the national level, at the diocesan level. Much will naturally fall within the province of the Catholic laity, organized and otherwise. For the priest, three basic stages of procedure suggest themselves.

The first is the need for knowledge. As with any social apostolate, if we are to act at all we must mount our action on close and continuing familiarity with the actual situation before us. We've got to know the antecedents, the record, the context. The busy pastor in the busy parish, quite obviously, has more to do than run surveys and read sociological tomes. Nine times out of ten he will need help from trained observers within the Church, from Church publications, from "higher up." However he comes to his competence, though, it would seem axiomatic that he must know before he speaks.

It's interesting to note in this connection that the National Council of Churches' recent excellent brochure, "The Church's Stake in Urban Renewal," lists six immediate tasks for churchmen in approaching a judgment of urban readjustment. Three of

these call for more research, more training, more analysis, in short more knowledge! And all this is more than a local operation. We need to probe at the complex social pattern in which our cities and our suburbs and our family farms presently operate.

There is no alternative to competent inquiry and guidance from within the framework of Church social action. Misconceptions, some spontaneous, others carefully contrived, are abroad. There are powerful forces involved at almost every phase of community crisis. The reality of our present civilization is essentially suburban. Clearly we require within the Church at the overall level personnel competent in community crisis to dispel the misconceptions, to estimate things in terms of the reality, to separate the commonwealth from the selfishnesses. Clearly we require further integration among those social disciplines within the Church which are already operating along the fringes of community crises. Prescinding from this general approach, we need as well knowledge in each specific community crisis situation.

There is place for close personal solicitude on the part of each pastor in a major renewal city, in each suburb, in each perplexed farm village. We will be told many things by many

people, some academic (and presumably impartial), others with axes of their own to grind. We will need sufficient competence within our ranks, if we are to speak at all, to estimate these advices and to avoid partisan position as we seek out the common good.

A Need For Contact

The second stage of pastoral procedure is a need for contact. The priest in a crisis community cannot relax in a cursory acquaintance with that crisis. Every newspaper in our metropolitan areas teems with evidence that civic crisis is a fast-developing, often highly technical, always active business. There is no substitute for continuing personal contact, nationally and locally, with it. The priest on the scene requires contact with the theorizing of the Congress and the "experts" in such matters as urban renewal and public housing, contact with mushrooming literature in contact with people and programs and problems.

Admittedly, again, much of this will have to be funnelled down to the local pastor via literature, lectures, Church colleges. The point is we need such contact. We need, besides, to stand on terms of friendly interest with those who are charged with managing a community in the grip of crisis. More and more, too, we require contact across the Bible

with men of other faiths who are working in the same cause and on the same battlefields.

A third stage of need, implicit already in the discussion, is a need for caution. We have no committed purpose as a Church to shore up any one of the several sectors of our contemporary society at the expense of any other sector. We have a clear commitment to take a total view of that society. We fail our task if we lose ourselves in the Crusade for Downtown (and let the devil take the suburbs) just as much as if we dedicate ourselves exclusively to protectionist zoning in suburbia. The point is, we need to stand firmly and flatly on our freedom of judgment against both the urbanists and the suburbanists.

Just as a two-week trip to Moscow, Leningrad, and Yalta does not qualify one as an expert on Soviet sociology, so attendance at one or two citizen planning conferences and perusal of "The Exploding Metropolis" do not qualify us as experts in community crisis. There are many currents running in all this change, many flags flying, many lobbies and much money. Caution is imperative if we are to speak in the dignity and height we must have to be worthy of Him.

Danger and Opportunity

Quite simply, community

crisis confronts the American Church and the American priests with those two components from which the old Chinese compound their word for crisis — to whit, danger and opportunity. Danger lest in ignoring vital problem areas of the life of our congregations we retreat too far from reality. Danger that we become so concerned with the trees of parochial administration that we quite overlook the forests of social need. Danger that without competent guidance from within our ranks we remain but a bland, platitudinous influence telling innocuous jokes at civic banquets, or, still worse, partisan spokesmen deluded into lending the aura of our position to what is in fact a selfish effort. Opportunity to hammer out a clear ethic, bulwarked by actual involvement in specific situations, for action in civic crisis. Opportunity, where the voices of special interest are so loud and so frequent, to speak up for the commonwealth.

Solution Required

Surely, in any case, there is place for much frank soul-searching on our part. Few of us are not already aware from personal experience that crisis exists. The problem, then, is not one of discovery, the problem is one of solution. Only a bare beginning of possible solution is here.

The Liturgy and Rubrics

Various problems

WALTER J. SCHMITZ, S.S., S.T.D.

WHEN the priest offers a Mass while wearing black or violet vestments is it permitted to have ferns or other greens on the altar?

On Gaudete Sunday are flowers permitted on the altar?

Flowers speak of festivity and should not be used on the altar for Requiem functions and during penitential seasons. But even though violet vestments are worn, flowers are permitted on the altar on the Feast of the Holy Innocents, on the Sundays of Septuagesima, Sexagesima and Quinquagesima, on the Rogation Days and on the Vigils.

Most authors permit flowers on the altar when rose-colored vestments are worn, Gaudete and Laetare Sundays.

INCENSE AT SUNG MASS

Canon No. 426 of the new rubrics of the Roman Breviary and Missal says that incensations which are prescribed for a solemn Mass may also be done in all sung Masses. Would this also apply to sung Masses in a convent chapel when there are no servers, but a sister makes the responses?

It seems a bit incongruous to have the incensations during a sung Mass in the absence of an altarboy. It hardly seems decent to have a stand nearby

with the censer or a nun with outstretched arm presenting it to the celebrant. Since this ceremony is optional and since it cannot be carried out with proper decorum, why not simply forget about it?

WEDDING CEREMONY

Is it permissible to wear stole and cope for the nuptial ceremony preceding the nuptial Mass?

Sometimes I have heard both the Christian name and surname used for the marriage ceremony. Which is the more correct?

If the nuptial ceremony is performed without Mass following, the celebrant wears a surplice and white stole. If it is customary, he may also wear the white cope. If Mass is to follow the ceremony, he wears the Mass vestments with the exception of the maniple.

Fortescue says that the "Roman Ritual by the single letter N. seems to indicate that only the Christian name is used. It is, however, permissible to use both the Christian name and surname and this is the practice in many places."

RELICS ON THE ALTAR

May vigil lights be used in front of each reliquary on the altar during Mass?

The Sacred Congregation of

Rites has decreed that two candles should be lighted before relics when they are exposed outside of the Divine Office. Relics may be placed on the altar but between the candlesticks, and not at the tabernacle door.

The *Caeremoniale Episcoporum* speaks of reliquaries being placed between the candlesticks of the altar on principal feast days. The Missal likewise gives directions for the incensation of these relics, whenever the altar is incensed during Mass. Relics should not be exhibited on the altar during public exposition of the Blessed Sacrament.

PARTICIPATION

When a layman is used to promote greater participation, may he occupy the pulpit for the commentary and for the reading of the epistle and gospel?

The decree or instruction of Sept. 1958 specifically states that "it is fitting that the commentator be a priest or at least a cleric; if these are not available, the task may be given to a layman of good character who has been well prepared for it. Women may never serve as commentators; the most that can be allowed is that in case of necessity a woman may in some way lead the singing or the prayers of the faithful.

"If the commentator is a priest or cleric, he should wear a surplice and be in the sanctu-

ary or at the railing, or in the ambo or the pulpit; if he is a layman, he should be in front of the faithful in a suitable place, but not in the sanctuary nor in the pulpit."

MIDNIGHT MASS AND FAST

Are we permitted to offer a second or third Mass after the midnight Mass?

When does the Eucharistic fast begin for the midnight Mass?

According to Canon Law (No. 821, 2) one and only one Mass may be offered for the midnight Christmas Mass, unless one has an apostolic indult. In religious houses having an oratory and permission to reserve the Blessed Sacrament, one and the same priest may offer three Masses at midnight. He may say only one Mass and offer the second or third later in the morning.

The laity as well as the celebrant must fast for three hours from food and alcoholic drinks and from non-alcoholic drinks for one hour. Of course, water may be taken at any time.

SERVERS AND GLOVES

May the cross-bearer and acolytes use white gloves (or veils similar to those worn by mitre and crosier-bearers) in preserving the finish on gold-plated processional cross and acolyte candlesticks?

According to the books the only one authorized to wear gloves is the bishop or proto-

notary apostolic and then only when their use is directed. One author makes the following comment: "It is certainly incorrect for altar servers to wear gloves, girdles, capes, skull-caps or any other ornament beyond the cassock and surplice; they take the place of clerics and are vested accordingly."

SOLEMN BAPTISM

May white and violet copes be worn at solemn Baptism?

What are the necessary and valid qualifications for a sponsor at Baptism?

The ritual indicates that the celebrant of the sacrament of Baptism wear surplice and stole but remarks nothing about wearing a cope.

To *validly* act as sponsor at Baptism it is required

"a) that the person is baptized, has attained the use of reason, and has the intention of acting in this capacity;

"b) that he does not belong to a heretical or schismatic sect, is not excommunicated, nor legally infamous, or debarred from legal acts.

"c) is not the father, mother or spouse of the one baptized;

"d) that he is chosen by the one baptized, or by the parents,

guardians, or, if these are wanting, by the priest celebrant;

"e) that during the act of baptizing the sponsor (or his proxy) physically hold or touch the one baptized."

To *lawfully* act as sponsor it is required:

"a) that he has reached the age of 14, unless the priest celebrant sees fit to admit a younger person for some valid reason;

"b) that he is not excommunicated;

"c) that he knows the rudiments of the faith;

"d) that he is not in sacred orders, unless he has the express permission of the Ordinary."

OFFERTORY PROCESSION

If sufficient ushers are used, is it permissible to delay the Offertory action momentarily after the Offertory verse while the collection is brought forward in procession (two ushers) and delivered to receptacles in the sanctuary?

This would be an unnecessary delay in the Mass which could not be justified or reconciled with the law and regulations.



Milan, the most populous archdiocese in the whole world, is about to build 69 new churches.

May Baptism Be Deferred?

V. REV. PAUL R. COYLE, J.C.D.

Very seldom . . .

AMONG some pastors there is the practice of deferring for a determined or even indefinite time the baptism of infants offered by indifferent or lapsed Catholics. Through this practice it is hoped that the parents who have lapsed from their practice of their faith may be awakened to the fact of their negligence and spurred on to a stricter performance of their duties. What is the legality of this practice?

In regard to Catholic parents who have lapsed from the habitual performance of their duties, one might make a division into four groups: (1) those who are living in an invalid marriage for which there is no remedy in the face of some existing impediment that cannot be removed through a dispensation; (2) those who are living in an invalid marriage which can be validated; (3) those who are validly married in a Catholic marriage, but have become indifferent to their religious duties and practices; and (4) those who are validly married in a mixed marriage, but the Catholic party has become a non-practicing member of the faith.

If the parents of any one of these four groups offer their children for baptism, it cannot be said that they have com-

pletely lost all regard for their Catholic duties and practices. To some extent they feel that they are Catholics of some sort, at least in name; otherwise they would not want their children baptized.

As a consequence, they cannot be classified as heretics, apostates or schismatics, who indeed are entitled to present their children for baptism as long as they give a sufficient guarantee that their children will be reared and educated in the Catholic religion. In consideration of these facts, therefore, it follows *a fortiori* that the minimum required for the lawful baptism of the children of non-Catholics will apply to the baptism of children who are presented by non-practicing Catholic parents. Thus, when these parents offer their children for baptism, it seems proper that they be baptized under the usual conditions demanded for the baptism of the children of non-Catholics, the assurance of the Catholic education of the children.

There are, nevertheless, those who believe that in the case of lapsed Catholics the baptism of their children should be delayed until a time when the parents return to the practice of the Catholic faith. With good

reason these nominal Catholics can be considered as incompetent to rear their children in the Catholic faith, since they themselves have no regard for their own obligations. Their personal indifference in most cases, it is argued, cannot help but influence their manner of rearing their children, so that they will have little conscientious regard for Catholic education and discipline. Furthermore, the indifferent attitude of the parents will often serve as a norm upon which their children will base their lives.

Invalidly Married Parents

There is much to be said for such reasoning. But it would be unfair to apply such arguments in the case of the children of parents living in a bad marriage which cannot in any way be validated in the face of an impediment for which no dispensation can be conceded. These parents may often be very desirous of seeing their children reared in an atmosphere redolent of Catholic truths and practices, though they themselves have unfortunately relinquished the practice of their faith.

In regard to those who are living in a bad marriage which can be validated, or who are validly married but indifferent to the Catholic faith, the deferring of the baptism of their children will result in one of two reactions. Either they will

realize the horror of their sinful lives and strive to rectify the situation, or they will interpret the refusal of baptism as a punishment for their failure to practice their faith, and thus they will grow more obstinate in their way of life.

Whatever mode of procedure be adopted in these cases it must certainly be in accord with the mind of the Church. It is true that the Church does not legislate for such cases; rather, it looks explicitly to the children of infidels, heretics, apostates and schismatics. The case of lapsed or indifferent Catholics is not directly touched in the Code, for canon 770 gives an absolute rule for the baptism of the children of all Catholics. Hence one must seek to resolve the question by resorting to canon 20, which states that in the absence of any express prescript of the law the norm must be taken from the general principles of law, from the style and practice of the Roman Curia, or from the common and constant teaching of the doctors. Since the law in no way treats directly of the matter, the mind of the Church must be considered as expressed in the style and practice of the Roman Curia.

Delay Is Not Justified

The practice of the Church, as indicated on several occasions in the decrees of the Holy Office, is that children of indifferent or tepid parents can

and ought to be baptized when these parents request it, and give promise of rearing the children in the Catholic faith. Even though the parents are living in a sinful union, yet this will not justify the delay of baptism, since the parents may have every intention of rearing the child in the Catholic faith, especially when sufficient assurance regarding the Catholic education of the child is given.

Since the children are the innocent victims in the case, the Church does not wish to deprive them of baptism when there is any possibility under the ecclesiastical law of permitting the administration of the sacrament in these circumstances. The very fact that the child is presented for baptism seems to indicate some faith in the parents, and this is also some guarantee that the children will be reared as Catholics. This guarantee does not postulate the moral certainty which is demanded before a matrimonial dispensation from mixed religion may be granted. In 1898 the Holy Office stated that a possible hope concerning the Catholic education of the child was sufficient, and that baptism should be refused only when this hope was missing.

A Hope of Conversion

It seems that the hope of converting these indifferent Catholic parents from their sinful lives to a sense of responsibility

of their Catholic duties and obligations is the reason why the Church has enacted that a priest should baptize their child, even though there may be only little hope that the child will be reared in the Catholic faith. There are exceptions, however, in which there is evident proof that the Catholic education of the child will be neglected. When such cases present themselves, then baptism may be deferred for even an indefinite time. For these cases Pope Benedict XIV did not give any absolute rule, but left the decision to the prudence and discretion of the Ordinary concerned.

As a consequence, it may be stated that the Church wishes the children of careless and indifferent Catholics to be baptized as soon as possible, provided there is a possible hope that the children will be reared as Catholics. It is not necessary, therefore, to be concerned with remote dangers, but only with the proximate dangers that may exist. A possible hope removes to some extent, though not entirely, this proximate danger to the child's Catholic training. By such a broad permission the Church indicates that there is always some hope of amendment on the part of indifferent Catholics. Such a case is not analogous to that in which both parents are non-Catholics, for nominal Catholics admit in principle, though not

in fact, the truths of the Catholic faith which are denied by Protestants. Moreover, even though the child's Catholic education may later be neglected, yet he is likely to have a conscious conviction of his responsibility to God as a Catholic, either amid the afflictions of life or at the hour of death. Such a Catholic would indeed be more apt to seek the ministrations of a priest at the hour of death than one who is not baptized a Catholic.

A Benign Application

With regard to children one of whose parents is a non-Catholic and the other a lapsed Catholic, the Church benignly applies the same rule as that adopted in the case of parents who are both lapsed Catholics. As long as the priest judges in such a case that there is some possible hope that the child will be reared in the Catholic faith, the child should be baptized without delay. This is especially true if the mother, who is a lapsed Catholic, offers the child for baptism. Even if the Catholic parent in such a marriage is dead, nevertheless the child's baptism should not be delayed, as long as this hope of a Catholic education exists.

Hence the Church does not condone any general practice of deferring the baptism of children of lapsed Catholics for either a definite or an indefinite period of time. Provided there are present some guarantees of a future Catholic instruction, the Church considers these sufficient, for it certainly would be a strange procedure to demand more from indifferent Catholics than from non-Catholics, who have no knowledge of or only little acquaintance with Catholic truths. Of course, local ecclesiastical authority will often indicate the course to be followed. But this will in general harmonize with the mind of the Church in this matter.

In conclusion, it is in agreement with pastoral prudence not to defer the baptism of children of lapsed Catholic parents when they are brought by these parents or by Catholic sponsors with the parents' consent, provided there is expressed a willingness, which is accompanied with at least some possible hope, that the children will be reared and educated in the Catholic faith.

(Conway, "Time and Place of Baptism")



Native priests in Africa and Asia have increased sevenfold in the last 40 years. In the past 10 years the number of native bishops has more than doubled in the same territory. In 1918 there were 1,009 native priests in the mission territories of Asia and Africa; today there are 7,364.

Books IN Review

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First Steps to the Priesthood

by M. Farrell, S.S.

Bruce, Milwaukee, 1960, pp. 206, \$3.95

FATHER Farrell has given to young men an excellent primer on seminary life. His basic viewpoint is expressed plainly in his opening sentence: "When a young man first enters the seminary, he is confused." (How we seminary professors agree with that statement!) It is his attempt to simplify, within the realms of reasonableness, the seminary's aim and method in the 13 chapters which follow.

Already the book has been tried in its proper habitat, the minor seminary: At St. Mark's, minor seminary of the Diocese of Erie, *First Steps to the Priesthood* is being used for spiritual reading and at meals. It is also being used for meditation at a mission seminary in the same diocese. From all indications it has good appeal to the seminary neophyte, college as well as high school.

A review in another magazine recently stated that Father Farrell has oversimplified the seminary. I think that criticism is faulty because Father Farrell's purpose is to write an introduction for beginners, not a text on the theology of the priesthood for middle-aged professors in a major seminary or scholasticate. The time-honored process of perfection: to know, love, and serve God is ap-

plied simply to the seminary by Father Farrell.

If at times the author converses rather than argues, if he painstakingly aims at clarity rather than eloquence, if he tends to repeat carefully to make a point obvious rather than engage in subtleties — then I believe he is following the only course he could follow in presenting a subject such as the priesthood to the young mind and heart.

If you enjoy the style of Father Raymond, author of *You*, you will enjoy reading Father Farrell. If there is an outstanding characteristic about his writing, I would say it is patient simplicity. Common sense stands out as well, especially in the chapters on the rule and on devotion to Mary.

Other chapters deal with the regular spiritual exercises, charity, mortification, study, and a fine appraisal of vocations in the concluding chapter, "Come, Follow Me." One might have hoped that especially in this chapter there would have been more reference to the application of virtue in the practical work of the ministry. Perhaps a section on well-known priest-saints, such as Pius X, John Vianney, John Bosco in a "this-will-be-your-life" format would have been a worthy addition.

At any rate, Father Farrell is to be commended for his first published effort. It serves its purpose well. Not the least of the book's merits is a good index, usable for talk preparation and meditation.—John Hagerty, St. Mark's Seminary, Erie, Pa.

Books IN Review

St. John Eudes

by Peter Hermanbourg C.J.M.

Newman, Westminster, Md.

1960, pp. 320, \$4.00

FATHER Herambourg never saw the holy founder of The Congregation of Jesus and Mary, "Eudist Fathers," in which he served, but he gathered and absorbed every scrap of information he could, turning all his material into a two-volume biography of which the book in review is the second volume.

Eudes was born and lived in that 17th century which gave the world St. Vincent de Paul and St. Francis de Sales. This translation has successfully, it seems to me, retained the flavor of 17th century French spirituality without making it seem antiquarian. The saint by establishing institutes for the training of priests made a tremendous contribution to the raising of priestly virtue to the level which has ever since marked the French clergy. He was an indefatigable preacher of missions, a seemingly tireless writer, much of his work escaping the devastation of the French Revolution.

For the members of his religious communities these short chapters will be deeply pondered and much of the saint's own practice of prayer imitated. Priests and religious will find here food for meditation and spiritual reading. His chapter on Hatred of Sin moved this reviewer more than anything he has read on the subject, giving him a guilty conscience and pointing the road to correction.

He practiced and taught the greatest of devotion in the recitation of the Breviary, giving four methods he used, none of which would suit the present day priest who expects to find the Office most helpful when the Psalms and Lessons are taken in their original sense and interpreted by the teaching authority of the Church.

He seemed to grow in burning love for the Sacred Heart of Jesus and the Immaculate Heart of Mary. And Pere Herambourg in true discipleship exclaims, "Happy is the soul who sees and knows nothing except divine love . . . scorns the things of earth." If our generation cannot honestly echo those aspirations, perhaps the fault is ours. Certainly the result of the saint's intense life of devotion has been more than the heightening of the spiritual lives of many, and the lifting of clerical ideals. Did not the idea of the Sisters of the Good Shepherd and their work of social and spiritual redemption go back to the institutes founded by St. John?

There is a chapter on spiritual suffering that will help many an agonizing soul. As the world stands dumb before unexplained and apparently undeserved suffering our saint would insist that Jesus is there in our pain. Is there any other answer? Is it not true that without that faith life does become a "tale told by an idiot, full of sound and fury, signifying nothing"? — Stephen Gardner, Winchester, Hants.

Meet the Bible!

by John J. Castelot, S.S.

Helicon, Baltimore, 1960, pp. 140, \$2.95

|T is, probably, a sense of duty that prompts an author to make

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known to the general reading public the fruits of his particular science. But, whatever the inspiration, the ambition to carry over to the Catholic reader the fruits of recent biblical research has produced a number of "Introductions." The majority of these follow the traditional outline: many, however, have sought newer and more effective methods. All have the same objectives, however the emphasis might vary. First among their proximate purposes has been to bring the reader of the Bible up to date by making popular the results of biblical scholarship. Some have tended more to encouraging the reading of the Scriptures and to making this devout exercise more fruitful. All have, likewise, but in differing degrees, the ultimate purpose of the *Divine afflante Spiritu*, through a better understanding to make the Scripture the source of spiritual benefit.

Father Castelot, it would seem, has hit upon an excellent plan for the realization of these worthy purposes. After some necessary chapters on the nomenclature of the Bible, the fact and nature of biblical inspiration, what we mean when we claim the Bible contains no error, he pursues the development of the books of the Old Testament, fitting them into the historical circumstances that created them. The plan has this obvious and yet great advantage: it throws upon each book a light without which it must remain in obscurity, the light provided by the influence and circumstances surrounding its genesis. Current biblical studies have made this knowledge of the author and his

times an essential of interpretation.

Writing for the average reader, Father Castelot avoids all discussion of points that are still under discussion. In his reconstruction of the development of Old Testament literature what is readily acceptable is its general manner; the details, in many instances, might be questioned. But it is this manner that counts, and it will prove illuminating to anyone who seriously approaches the Scriptures.

This book is a reprint of syndicated articles written by Father Castelot for the Catholic press. The series attracted the sufficient attention to warrant this more permanent form. It is the first of three projected volumes, and carries the subject merely to the destruction of the Northern Kingdom. There the author adds a valuable chapter on Prophets and Prophecy. Father Castelot is a capable scholar, one whose opinion in itself is weighty; yet he presents his material not only in a lucid and simple style but in language that is quite racey.

The jacket of the book makes the boast that the work "is destined to become the standard popular introduction to the Sacred Books." The boast may very well be realized. — Wm. L. Newton, S.S.D., Elyria, Ohio.

Tertullian:

Treatises on Penance

ACW Vol. 28

tr. by William P. Le Saint, S.J.

Newman, Westminster, Md.
1959, pp. 332, \$4.00

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a Catholic, the other forged in the fiery furnace of his Montanist wrath. The man and the problem which Father Le Saint undertook to study in his latest book are among the most formidable in the history of theology. Tertullian had no peer among the learned men of the third century, and no man ever wrote more difficult Latin. He was well versed in medicine, a specialist in philosophy and law, and had a command of Scripture which is simply astonishing. Combined with his prodigious learning was an intensity of feeling and a capacity to express indignation which makes one shiver, even after the passage of 1700 years.

The problem facing any translator of Tertullian may be expressed under two general headings: how to reproduce in English the thought expressed in so difficult a style; how to convey the nuances and historical-theological references of that thought without making one's translation a paraphrase, instead of a faithful record of what Tertullian thought and wrote. Father Le Saint has solved both aspects of the difficulty admirably. His translation is as literal as possible, consonant with clear expression in modern English. And in the notes appended to the translation he offers those considerations necessary to make the thought completely intelligible for the modern reader. Within these notes he incorporates a prodigious amount of information relative to every major problem connected with the penitential practice of the Church's first three centuries.

Employing every scrap of textual evidence available, Father

Le Saint has produced the best English translation of Tertullian's penitential treatises which any scholar could hope for. In composing the notes he has utilized every important historical or theological study ever written on the problems peculiar to Tertullian's penitential teaching and related questions. The result is always excellent. A clear, impartial summary of the evidence is followed by a judicious assessment of that evidence and the expression of Father Le Saint's own opinion on the matter under discussion. The theologian, the historian, or the preacher who desires to enrich his sermons on penance with borrowings from a writer of genius will find this book a real treasure house.

No future student of Tertullian or of the history and theology of penance can dispense with the work which Father Le Saint has done so expertly. His accomplishment has already been acclaimed by scholars on both sides of the Atlantic. — Edward R. Callahan, S.J., Weston College, Weston, Mass.

Right or Wrong, Vol. II

Essays by Father Richard Ginder

Our Sunday Visitor Press

Huntington, Ind., 1960, 128 pp., \$1.00

REGARDING the conversion of the saintly Jewish philosopher, Edith Stein, we are told that she had spent almost the entire night reading the *Autobiography of St. Teresa of Avila*. Then before the breaking dawn she closed the book, firmly placed her hand upon its cover, and declared, "This is the truth!"

That is the way most thought-

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ful, conservative, unpretentious Catholics will feel about this volume of selected editorials by *Our Sunday Visitor* columnist Father Ginder. Their theme is largely the application of the old-fashioned principles to the complexities of modern American life. He does not find the answers difficult. He sizes up the situations in the light of the Gospels and God-given common sense. Swiftly tearing away the entangling accidentals, he moves straight to the heart of the problem. And when he has finished, you are likely to say, "This is the truth!"

Because most of the 975,000 subscribers to *Our Sunday Visitor* share his convictions, he exercises an influence on middle class American Catholicism that is al-

most unprecedented. His readers know he is intelligent, devoted, and courageous. Having previously heard in so many places a toned-down version of the duties of Christian living, when they finally hear from this columnist the Catholic note sounded without fear or favor, they pledge their allegiance.

A calculating, worldly-wise acquaintance, reading one of these outspoken commitments, may from time to time warn him, "Dick, this sort of thing will get you nowhere!" But Father Ginder answers that as a priest he must speak the truth as he knows it. The Nicodemus may respond, "You don't have to speak at all. Play it smart. This article of yours labels you 'controversial.' It puts an end to any possibility of preferment and closes the door on all honors." But speaking the

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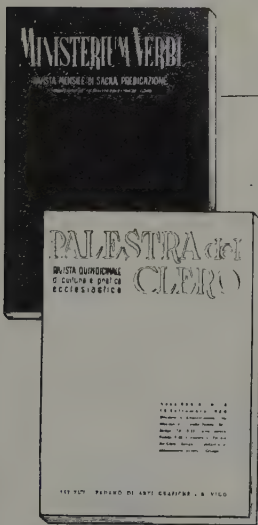
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February / 1961

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truth to a million grateful readers has its own reward.

Co-existence with Communism is a favorite target of Father Ginder. The following is a specimen of his treatment, the specific topic being the desirability of cutting diplomatic relations:

"You will hear it said," he tells us, "that our embassy in Moscow has value as a listening post. This was punctured by a recent report of the House Un-American Activities Committee entitled 'Patterns of Communist Espionage.' The Russian Embassy in Washington shelters 442 spies, more than five times the staff of our embassy in Moscow. All of the Soviet staff are imported. Ours must be hired in Moscow. Our Moscow embassy is wired and bugged from attic to cellar, our diplomats trailed by the Russian Police. Who is listening on whom? Diplomatic recognition is essential to Communist subversion. The Communist espionage apparatus needs the diplomatic immunity of its embassies and consulates to set up spy centers. It needs the unbroken seal of the diplomatic pouch to transmit orders to its spies and couriers and to receive back their reports and microfilmed documents."

Father Ginder's conclusions find him fully in line with Pius XI's declaration in *Divini Redemptoris* that "Communism is intrinsically wrong and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

This present slender volume of editorials is Father Ginder's second to be issued, the first having already sold 18,000 copies.

The opinions here expressed are worthy statements of the true Catholic attitude towards American life today. Teachers in our schools may well use them as an aid to and a measure of their own enlightened citizenship. High-school and college students will find in these editorials a source of Christian fortitude when too many even of our Catholic publications are urging something that looks suspiciously like a grounding of arms in the Church Militant. — John E. Coogan, S.J., West Baden College, West Baden Springs, Ind.

A Book of Private Prayer

by Hubert Van Zeller

Templegate, Springfield, Ill., 1960,
pp. 242, \$3.25

LONG ago Dom Hubert van Zeller established himself as one of the leading spiritual writers of this generation. His name automatically inspires confidence in the value of anything he has written. Yet, in the case of *A book of Private Prayer*, even the van Zeller name does not quite prepare the reader for the treasure that comes wrapped in an altogether bizarre dust-jacket.

The book is adequately described by its title, although the prayers of the first section are prefaced by about two pages of what in mental prayer are called considerations. Thus the first section of the book serves admirably for meditation. The topics are standard. The treatment of them is far more than that. Every consideration sparkles with new points of view, epigrammatic expression and deep, deep Faith.

How often, for example, have we considered that "The chief

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obstacle to the right reception of (the Sacrament of Penance) is not, as we are inclined to think it is, routine. The chief obstacle is want of trust"? And Dom Hubert goes on to prove his point.

How many of us have read the words "all things work together for our good" and conjoined them with the thought that "If this means anything it must mean that in the question of health we are always in the condition best suited to what God wants of us here and now"?

The priest will find a dozen uses for *A Book of Private Prayer*: he will quote it in his sermons, he will recommend it to his parishioners and, if he can afford it, he will give more than one copy of it away. All this, of course, after he

has first savored it himself. —Raymond Gribbin, Baltimore.

The Sufferings of Our Lord Jesus Christ By Father Thomas of Jesus

Newman, Westminster, Md.
1960, 584 pp., \$5.75

FATHER Thomas of Jesus, an Augustinian, composed this book during the fourth year of his captivity in Morocco, where he died in 1582. The translation is good, the type readable, the book neat, well bound, and handy. It is not a book for refectory reading, but truly excellent for spiritual reading and, above all, for meditation.

Each of the 50 chapters consists of a consideration and what is called a contemplation. The contemplation is simply a long

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prayer addressed to God, to the Savior, to Mary. To read the consideration thoughtfully and then to recite the prayer slowly is making an excellent meditation, as meditations are usually made. One begins with the sufferings of Christ in His Mother's womb at the moment of the Incarnation and finishes 584 pages later with His last agony and death.

Truly an excellent presentation of the life of Christ in connection with His sufferings. — W. Herbst, S.D.S., Jordan Seminary, Menominee, Michigan.

The Spiritual Teaching of the New Testament

by **Jules Lebreton, S.J.**

Newman, Westminster, Md., 1960,
pp. 382, \$5.50

RECENT discoveries have told us much of the circumstances, the social and political conditions, the material and literary culture of the ancient Near East. A few years ago, when the interpretation of these discoveries was still uncertain, much controversy raged about them, and in consequence about the Scriptures. Now that much of the information can be accepted as factual, its application to the Scriptures has become one of the great experiences of our times.

Yet the very abundance of this material, and the flood of literature it has created, presents some difficulties for the average student of the Bible. The first of these is the attention attracted to material details. This can prove to be a distraction. But a more

serious thing is the fact that studies in literary criticism which are in the nature of probing, tentative essays, are given wide circulation. Either of these might divert even the scholar from what is the primary issue: God's message to His children.

We have seen both of these dangers realized in current writings on the Bible. The first is perhaps less noxious. The second can be shocking and harmful. Hence it is gratifying to have at hand a book such as this analysis of the spiritual message of the New Testament. It goes directly to the heart of the biblical question; in fact it is the final reason for all Catholic studies of the Bible. Father Lebreton expresses his intentions in these words: "... to gather together from His life and words the ideal of Christian perfection and the rules of conduct He proposes to us." In other words, the author seeks to establish from the New Testament writings what Paul meant when he counseled: "Put on the Lord Jesus Christ."

The work might find its place in the literature on Mystical Theology, or perhaps better among books on Ascetics. This is the point of view of the author and he seems to have reached his objective with the same thoroughness that qualifies his other writings. Still, in view of the present rather bewildering state of biblical studies, this book might be recommended highly as an introduction to the reading of the New Testament. It is certain that anyone, after a careful study of it, could read the New Testament with greater spiritual benefit.

This English translation of Father Lebreton's book is based on the French edition of 1948 which

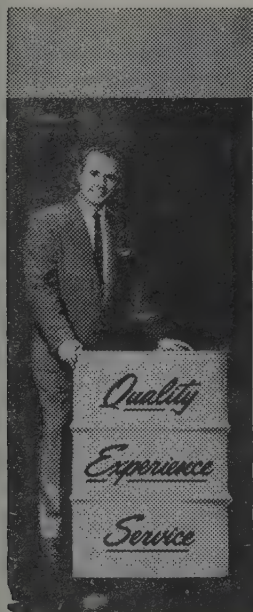
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is described as the fourteenth printing. There is no indication of revision in these successive editions. From this rises the weakness of the book, and it is rather a serious weakness. The original must have appeared long before 1943, the date of the *Divino afflante Spiritu*, and the inception of our tremendous advance in biblical interpretation. In consequence the book is noticeably out of date. This is regrettable since the great contribution of our modern studies is the clarification and the deepening of our understanding of the spiritual message of the Scriptures. Much still can be gained from the work, but its effectiveness might have been increased considerably if it were based

upon sounder current scholarship.

The book can be highly recommended even in its present condition. It should, however, be revised by someone conversant with recent biblical studies. Maybe the biblical scholar might be encouraged to work towards this end. If all our professed students and teachers of Sacred Scripture were to attend more to this aspect of their work we might soon rise out of the uncertainty that sometimes amounts to confusion, marking the present state of popular writing. We might also then be in a position to make a syntheses of the spiritual message of the Bible which would realize the intentions of the Church and accomplish untold good for her children. — Wm. L. Newton, S.S.D., Elyria, Ohio.



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Attention: Publishers

THE Sacred Congregation of the Council, of which I am a Consultor, now located near the center of activity in Rome on the Square of St. Peter, is planning a book exhibit in connection with the forthcoming Ecumenical Vatican Council II.

It desires only recent books, and only books on the Catechism, commentaries on the Catechism, Catechetical and Confraternity publications, and books on pastoral life.

The officials of the Congregation have asked me to appeal to American publishers for a free gift of these books. If you have any such books that you would like to donate to the Holy See, send them by regular post to the following address:

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Europe.

Thanking you in advance for whatever assistance you may give to the pastoral and catechetical apostolate, I remain,

Very sincerely yours,
R. G. Bandas,
St. Paul, Minn.

'Shocked' by Scripture Article

I was just recovering from the shock of reading in a pamphlet bearing the "imprimatur" of Cardinal Spellman that the account of the creation in Genesis had its origin in "old Babylonian legends," that there were no Gar-

den of Eden, no serpent and even no Adam when I was further disconcerted by the article in the December issue of THE PRIEST by Father Filas, S.J. First, let me say that I find it strange that Pope Pius IX would quote in his infallible definition of the Immaculate Conception the words which God is supposed to have addressed to the non-existent serpent.

Now it seems we are asked to believe that there was no Annunciation, that the angel Gabriel did not appear, that the whole account of the Nativity is a mere fancy. True, the article says that the proponents of the new theory admit the fact of the Incarnation, but just that. If the rest is a fairy tale, why accept the Incarnation? Is it harder to believe that an angel appeared than that the Second Person of the Blessed Trinity appeared on earth in human form?

Is it not strange that the Church should have celebrated for many centuries the feast of the Annunciation if there had been no such occurrence? Are we now to discard the "Hail Mary," "the Angelus," the rosary? All these have their origin in the Annunciation. Most importantly, how did the Blessed Mother know that her Son was the Son of God? Let us have some answers to these questions from the "experts" and some facts to back up their answers.

Sincerely yours in Christ,

✠ J. M. O'Neill
Bishop's Residence
Grand Falls
Newfoundland

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The Maniple

IN the December issue of THE PRIEST (p. 1120), Pennsylvanian pleads for an abandonment of the maniple on the grounds that it has no function and is difficult to explain to converts.

Explanation of the maniple can be based on the meaning of the word (handful), and the fact that it is used, if I am not mistaken, only at Mass. To me it is one of the easiest things to explain, and even makes it easier to explain the Mass. English words derived from "manus" and "plenus" further facilitate explanation.

We must be sure to come to Mass with our hands full. When we leave, how full our hands will

be! In the Offertory we present to God all our efforts to please Him, usually with some pain to ourselves. We, the members of Christ's Mystical Body, now shed our blood, at least equivalently, the *manipulum fletus et doloris*. In Holy Communion God's kindness reaches unspeakable heights, as in return for our feeble service He gives us the gift of Himself — *ut cum exultatione recipiam mercedem laboris*.

The maniple then should keep us aware of God's generosity to us, and sternly remind us not to come to Mass empty-handed. Because we usually come little better than empty-handed to the Mass, its benefits are greatly reduced. Surely the maniple performs a useful function if even only in a small way it keeps asking us, "What gift do you bring to this Mass?" There are many things in the Sacred Liturgy

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that people will find more difficult to understand than this.

In conferring the subdiaconate the bishop says, "Receive the maniple by which are signified the fruits of good works." Again, we give to God, and God gives to us — with full hands.

Yours sincerely,
Vincent Hogan
Moline, Kansas

Further Information Requested

IN reading the October, 1960 issue of *THE PRIEST*, I came across an article entitled "Confidential," listing various reports from the NCWC News Service. The last of these reports is a denial of the dropping of certain phrases offensive to adult converts in the rite for baptism of adults. The pertinent section of the Roman Ritual is Title II, Chapter IV, No. 10, where the convert is asked to abhor his former error.

I happened to be reading *Ephe-merides Liturgicae* at the same time for some other work I was doing, and in Vol. LXXIV, fasc. II, 1960, p. 133 of that publication I came across a pertinent document of the SCR, dated 27 November 1959 and given a protocol no. H. 10/959.

It decrees the abrogation of the formulae in question in the *Rituale Romanum*, tit. II, caput IV, no. 10: "Ordo Baptismi adultorum," et cap. VI, no. 7: "Supplenda super adultum baptizatum." The commentary on this document by Fr. A. Buguini, edi-

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tor of *Ephemerides Liturgicae*, indicates that that is not a particular reply and is meant for general application in the Roman Rite.

This information would lend substance to the reports of the secular news agencies and daily newspapers for August 1, 1960, and would certainly be sufficient cause for NCWC News Service to check again with its sources. I for one would be much interested in what is found to be the actual state of the question.

Sincerely yours in Christ,
Philip Sandstrom
St. Joseph's Seminary
Yonkers, N.Y.

Degree of Guilt In Mass-Missing

IN the December, 1960 issue which

I have just read there is a small article on p. 1128 by one of our brother-priests, Fr. Paul F. Marceau of Our Lady of Peace Church, Canton, Ohio. On his little card for the latecomer he has stated that failure to assist at the entire Mass without serious reason is a matter of confession.

To my knowledge, the only necessary matter for confession is serious sin. Is Fr. Marceau implying in his article that, if a person through negligence comes late for Mass but is present for the three essential parts of the Mass, such a one is guilty of serious sin?

I admit that such a person would be guilty of venial sin concerning his obligation and most probably guilty of a venial sin of scandal. I also admit that such a person for

his spiritual welfare ought to mention such a defect to his confessor — but is he *obliged* to do so?

If wrong, I wish to be corrected. If I am correct, the second to last sentence on the Late-Comer card should either be omitted or reworded.

Fraternally,
Warren T. Laroque
Monroe, La.

Agrees With Dissenters

MAY I breathe a fervent Amen to the letters of dissent of Fathers Scanlon, Clancy and Deenen in THE PRIEST'S Correspondence Column for December.

These three took the time and trouble to do what so many of us know we should have done. Their reasoned, charitable criticism of your October "Currente Calamo" questioning by A.C.A. criteria the religious and patriotic loyalty of our Catholic Senators reflected the opinion of almost every priest I know.

For a long time now we have with growing "admiratio" watched THE PRIEST striving to arrange the forced marriage of the A.C.A. brand of political-economic thought with papal social principles. I am grateful to these priests for protesting this monstrous mismatch while so many of us forever hold our peace.

Sincerely yours in Christ,
John L. May
Chicago

Further 'Pruning' Needed

WAS delighted to read about too many genuflections and signs of the cross during the Roman rite of the Mass. I agree that some pruning here and there

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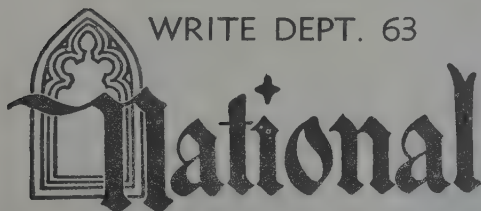
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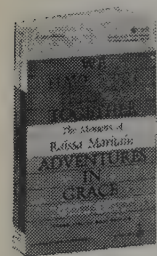
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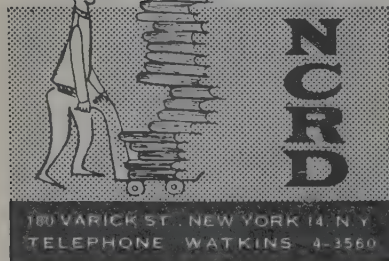


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Correspondence

would not harm the Mass (THE PRIEST, Sept. 1960). How about those eight *Dominus vobiscum*s we use for the same congregation at one Mass?

Wisconsin Priest

Why The Difference?

REGARDING the seemingly in-
discriminate use of the classi-
fications "A" and "B" in our Ordo
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For example, the Feasts of Nov.
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B, Vesp A, Cpl B.

St. Clement: Mat B, Ld A, Hor
B, Vesp A, Cpl B.

St. John of the Cross: Just a B
Office.

If there is a reasonable explan-
ation, I won't mind at all, but if
not, the changing back and forth
is a little annoying.

I enjoy THE PRIEST very much.

Sincerely in Christ,
A. L. Leahy
Seattle

Dr. Stuber and His Book

ONE of your letter writers in
the October issue asked for in-
formation about Dr. Stanley I.
Stuber and his book, *A Primer
On Roman Catholicism*.

Dr. Stuber is executive secre-
tary of the Council of Churches of
Greater Kansas City. He has not
at any time been a Catholic. He
is a Baptist minister.

His book has rated a review in
our diocesan paper, the *Catholic
Reporter*, and it has also been

Correspondence

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reviewed by the Rev. Thomas Bowdern, S.J., in the *Kansas City Star*. It is quite probable that it has also been reviewed in other Catholic publications — *The Critic*, *America*, *Commonweal*.

The presentation of Catholic doctrine in the book seems accurate in so far as it goes. Dr. Stuber is not a bigot. He attempted to set forth Catholic doctrine honestly — and failed only to the extent of his own limitations and that of the format used in the book. It is exceedingly difficult for anyone who is not a Catholic to *understand* correctly Catholic teaching, and it is impossible to portray Catholicism in separated bits and pieces, as was done in Dr. Stuber's book.

The "Protestant point of view" presented in the theses concluding each chapter is not unusual. The points raised by Dr. Stuber have been raised by Protestants since the time of the Reformation — and been answered by Catholic theologians from the time of Trent.

Sincerely,

(Rev.) Vincent J. Lovett
Executive Editor
The Catholic Reporter
Kansas City, Mo.

'Thanks'

THANK you very much for placing my request for the names, addresses, call numbers, etc. of all priest and religious Amateur Radio Operators in your August issue. The replies have been ex-

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Jogues Chiocco, O.F.M. Cap.
St. Anthony Friary
Hudson, N.H.

A 'Late-Comers Contest'

IN your October "Correspondence" column there appeared a plaintive cry from "Worried Pastor" regarding his problem of wholesale late-coming to Mass. He wondered if any brother-priest had licked the problem. I don't know whether the following will help him, but it practically eliminated the problem in my rural parish of 600 Mass-attenders.

After ordinary appeals in my weekly church bulletin to come to Mass on time brought no cooperative results, I announced in the bulletin that I was now starting a

"Late-Comers-To-Sunday-Mass Contest." For three months the names of all late-comers would be carefully noted and at the end of the three-month period, the family with the largest number of consistent late-comers would win the First Prize. Yes, there would be runner-up prizes and the winners' names would be announced in the bulletin. There would be no entry fee except a little carelessness in leaving home and a little inconsideration for those already in church. So ran the first bulletin announcement.

Some weeks later the bulletin reported that "three prominent

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families are in a tie for 1st place in the Late-Comers Contest. Members from each of these families have been late three out of five Sundays. There are still eight Sundays to go. Then we will announce the winners."

The following week's bulletin carried this item: "In our Sunday 'Late-Comers Contest' it is good to note that some are now *hurrying* to be late instead of *taking their time* being late. Sorry, no hints as to which family is now leading."

Two weeks later our bulletin announced: "The Sunday Late-Comers Contest is falling off. Only one family is making any effort to be late. If this keeps up, we'll have to call off the contest and save the Prizes for something else . . . bingo, maybe."

Believe it or not, late-coming did fall off to a trickle. One family drove 11 miles to an adjoining parish's 11 o'clock Mass because it was afraid it wouldn't make our 10:30 last Mass on time.

Also, during this "contest" time, I made and hung outside the church door a small sign which clearly read: "MASS Started On Time. DID YOU??" This sign was put up only after the priest had entered the sanctuary for Mass. Only the late-comers saw it and those *on time* didn't know what the *late-comers* were talking about! I still hang up this sign every Sunday as a reminder.

Late-coming every now and then raises its careless head. But as soon as the bulletin recalls our last "Late-Comers Contest" and threatens revival of same, being

late again becomes the exception instead of the rule.

I hopefully think this fine state of affairs will continue until my good people find out that there never were any prizes, that there never were kept any records of late-comers and that three prominent families were never tied for first place! And how can they find this out unless they read (presuming this is published) *THE PRIEST*? And unless "Worried Pastor's" people read *THE PRIEST*, he might try this "contest" idea. I hope he gets the same good results that I did.

In Domino,
Pomfret Pastor
Maryland

New Rubrics of the Breviary

THE new rubrics of the Breviary will be welcomed as another step in the right direction. I hope that our final goal will soon be reached — a prayer book simple enough to be used by both the priest and the people for private and public worship. Unfortunately, the Breviary, even in its latest revision, is still far from that goal. It remains the "public prayer of the Church" in name only. In reality it has become the private prayer book of the clergy. If that made sense in the days when the laity were mostly illiterate, it certainly doesn't make sense today. (Yes, I know that the theologians assure us that the Office remains a public prayer even when the priest is reading it to himself in his easychair.)

We hope that in the near future we will be given a prayer book that (1) may be read in either English or Latin. How can priest

a "natural"—and necessary

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and people pray together when the people do not understand Latin and the priest is forbidden to use English? "But the Latin is so pretty!" And while our aficionados swoon over the beauty of the Roman cursus, the faithful all over the world are losing their faith to the secularists, Communists, and newly aggressive Protestants. "Why go to church to listen to a lot of mumbo-jumbo?" (Yes, our theologians have some nice distinctions to make here too.)

We hope that (2) the traditional preeminence of Matins and Vespers as the "people's prayer" will be restored. This has already been done in a French Breviary, the *Breviaire des Fideles*, which has also restored the traditional reading of the Psalms in their numerical order. This magnificent Breviary takes the Psalter just as it is in the Bible, divides it into 30 sections for the days of the month, and divides each section in two for Matins and Vespers. Thus a person who prays just twice a day can still read through the entire Psalter every month. Even those who only have time for Vespers can simply read the two Psalm-portions as one. On the other hand, priests and others who have the time can add the Little Hours, to which the traditional Psalms have been restored. Psalm 118 is used for the Day Hours, and our present Sunday Psalms are restored to daily Compline. The Breviary also includes a Bible Lectionary for the daily Scripture readings, the collects, canticles, etc., and a *Sanc-torale* — in short, a prayer book

flexible enough to be used with profit by both priest and people, in public or private.

We hope, finally, that (3) any changes made in the Office, the Mass, or the Sacraments will be restoration, not innovation. Please, no novelties! Our people do not want to be dragged around the church in Offertory processions, or made to parrot a lot of meaningless Latin they can hardly pronounce, much less understand. I suppose it's too late to protest, but I object strongly to the suppression of the "thou"-form in our new Bible and Ritual, as well as the use of Holy Spirit instead of Holy Ghost. To be consistent, the Lord's Prayer and the Hail Mary should also be "modernized," and perhaps that is already being planned. But anyone with half a brain should realize that our people know what "thou" means and who the Holy Ghost is, and would like the old familiar phrases to be left intact. We certainly need many reforms in the Church, but let's be careful how we go about it.

Presbyter

New Jersey

Two Marys?

FATHER Winfrid Herbst's neutral discussion of the perennial "Mary Magdalen Controversy" in the Aug., 1960, issue of *THE PRIEST* (it was evidently a teaser for more views) brought forth a learned commentary on the part of A. J. M. of Minnesota, taken from Herder's *Bibelcommentar*.

Reading this correspondence, on page 1018 and the following pages of the Nov., 1960, issue, I could readily agree that Mary of

Correspondence

Bethany is not to be identified with Mary Magdalen from Magdala.

But I could not readily assent to the paragraph at the top of page 1022 that "a clear distinction should be made also between Mary Magaden and the 'sinner' (Luke 7, 37)."

It seemed to me there could be a good reason why the Evangelist St. Luke did not mention a name after writing that there had been "a woman in the town who was a sinner." I turned to the German commentary: *Die heiligen Schriften des alten und neuen Testaments*, Von Loch und Reischl, 3, to see what they had to say.

About Luke 8, 2, on "Mary who is called the Magdalen," I found this comment, which gives a good answer to the question whether the "sinner" and Mary Magdalen are the same person or not:

"As one of the disciples of Christ Mary is given her full name. But when the Evangelist still had to describe her a sinner and penitent (7, 37 f.) he refrained from mentioning her name, lest the renown of her memory be too obviously connected with her former lapses." (Beda)

After reading this comment there is no problem left for me. I thought readers might be interested in what I found in this German commentary. This old work in three volumes is valuable because of its Patristic interpretations.

C. H.
Iowa

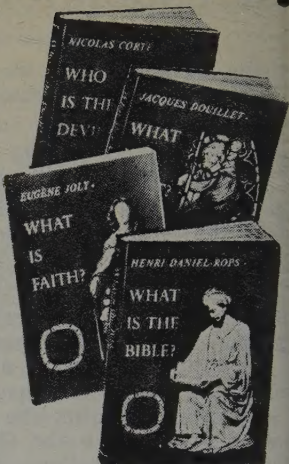
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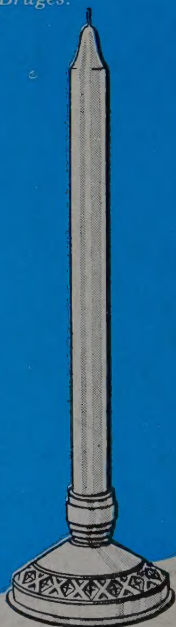
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